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Thesis

THE POLITICAL TEACHING OF THE PROPHET JEREMIAH

by

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Chapter I

Introduction

The Purpose and the Sources of the Thesis. The purpose of the following chapters is to present those teachings of the prophet Jeremiah which are of a political nature. We seek to discover the policy which the prophet advocated for the people of Judah concerning themselves as individuals, their relationship to the nations surrounding them, and of the care of the future of the state itself. The political teaching to which any nation holds will include the following points: (a) its own domestic policy, which includes the attitude it takes towards its own people as individuals and the regulations it places upon those individuals in their relations with each other; (b) its foreign policy and world relationship; (c) its attitude toward the preservation of its own national unity in the future. The very life of a nation depends upon the domestic relations of its own people, its relations with other nations, and the provisions made to preserve its own future.

All of these things concerned Jeremiah. Patriotism was one of the characteristic qualities of the Hebrew prophets. It had wrung Isaiah's heart to be forced to prophesy calamity. (1) The political disruption of the state was a matter to be mourned with all the great prophetic souls. (2) In the intensity of patriotic

(1) Isaiah 1:9; 3:12; 6:11.
(2) Isaiah 3:11; Jeremiah 3:18; Ezekiel 37:15ff; Hosea 1:11; 3:5.

feeling Jeremiah exceeded all the others by far. (1) He did not pander to the natural instincts of the masses because those forces are too easily directed to conquest. Jeremiah sought the higher ideals of his nation, as every good patriot will do.

The contents of the following chapters will include a brief presentation of the life and times of the prophet and a short critical introduction to the Book of Jeremiah which will serve to set the stage for our further discussion. Then will follow the teachings of the prophet concerning Judah's domestic policy, in which he severely criticises injustice among the people and chides the rulers for their exploitation of the less fortunate. Following this there will be the international policy of the prophet, which is the major portion of his political teachings. Here "the evil from the north" is first the Scythians and then the Chaldaeans, both of whom acted as the agent of Jehovah in the administration of judgment. Not only was Judah to fall before the invader, but also the surrounding nations. But ultimately, Judah would be restored and re-established in the land of her inheritance.

The sources used for this thesis have been, for the most part, primary sources. The available commentaries and biographies

(1) "My anguish! my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." (4:19)
"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." (9:1)

of the prophet have presented a wealth of material. Some German commentators have been mentioned but in each case the English or American writer presenting that commentator's views has been specifically designated in the text or in a footnote.

Chapter II

The Life and Times of Jeremiah

Birth and Youth. Just before the birth of Jeremiah in about the year 650 B. C. Egypt and the small states of Palestine had broken their allegiance to Assyria. George Adam Smith thinks that the imminence of war at this moment may have been the reason that some of the children born at the time were given names implying the hope of divine intervention on the part of Israel.

> "The boy's name and his father's, Hilkiah, Yahweh my portion, are tokens of the family's loyalty to the God of Israel, at a time when the outburst in Jewry of a very different class of personal names betrays on the part of many a lapse from the true faith, and when the loyal remnant of the people were being persecuted by King Manasseh." (1)

If we were sure that the prophet's father was the Hilkiah who discovered the Book of the Law during Josiah's reign (2), we could deduce a more certain picture of Jeremiah's training and the many influences brought to bear upon him not only from the fact of his father's holding the chief position in religious matters but also his foremost participation in the reforms instituted by Josiah. The name Hilkiah was a rather common name at the time and prevents the conclusion that this particular priest was the father of the prophet, but there is

(1) Smith, G. A.: Jeremiah, p. 66.
(2) II Kings 22:8.

much evidence for it at that. The princes and kings of Judah gave him a treatment that they had not bothered to show to the previous prophets (1), which contrast is seen specifically when one hears of the fate of Urijah (2). And to buttress this evidence is the fact that Baruch, a man of good birth and a brother of a man holding high office in Zedekiah's court (3), was willing to be his employee as scribe.

It is quite certain that Jeremiah was brought up under godly influences and in high family traditions, with which much of the national history was interwoven. Perhaps it was from his father that he learned the history of Israel's past, of the desert days, of her many declines, of the great eighth century prophecies. But Jeremiah developed a rather singular originality. This, and the first words of God to him --"before I formed thee in the body I knew thee, and before thou camest forth from the womb I hallowed thee" (4)--rather turn us away from his family tradition and influence. The country-side on which the boy was born and reared seems to be equally important.

> "One of its (Anathoth's) influences on the spirit of its greatest son was its exposure to the East and the Desert. The fields of Anathoth face the sunrise and quickly merge into the falling wilderness of Benjamin.... The descending foreground with no shelter against the hot desert winds, the village herds straying into the wilderness, the waste and the crumbling hills shimmering in

(1) Jeremiah 36:19, 38:8-10.
(2) Ibid, 26:23,24.
(3) Ibid, 51:29.
(4) Ibid, 1:5.

> the heat, the open heavens and the waste and the lions from the jungles of Jordan are all reflected in Jeremiah's poems:--2:23,24; 4:11; 5:6; 8:7,22." (1)

It was a very splendid nursery for one who may have become the greatest poet of his people had not other elements opened to him deeper and wider visions. Anathoth was not more than an hour's walk from Jerusalem and therefore was well within the swirl of city life, and not without a live consciousness of the life of the nation as a whole. Jeremiah thus saw how the anchorless political policy of the nation drifted helplessly between the two powers of Egypt and Assyria. He also witnessed the dissipation of the national religious mind upon many deities instead of Jehovah. The conditions of his youth were the same conditions out of which a century before had come an Amos, a Micah, and an Isaiah. Again Israel needed judgment. It was Jeremiah this time who was to rise and declare that the "rumbling" in the North was the warning of that judgment.

Call and Predestination. The Assyrians had been a plundering nation, burning and destroying all that they met on the road to supremacy. During the reign of Tiglathpileser IV they ravaged the tribes of Naphtali and carried some members off into captivity. Sargon destroyed Samaria in 722 B. C. and ended the Northern Kingdom, and in 701 B. C. Sennacherib invaded Judah and

(1) Smith, G. A.: Jeremiah, pp. 68-69.

shut King Hezekiah within the walls of Jerusalem, although he did not take the city. But in 668 Ashurbanipal, the last of the great Assyrian kings came to the throne, and when he died in 626 there was no prince worthy of lifting his sword. In her conquest of Egypt, Assyria had risen to supreme mastery, but just fourteen years after the death of her last great prince, the proud city of Nineveh fell at the hand of Nabopolaser the new Babylonian king.

It is the opinion of some scholars (1) that the Babylonian forces had united with those of the Medes and the Scythians in order to bring about the downfall of Assyria. This is a disputed point, and unimportant here. We do know, from Herodotus, that during the years 640-612 B. C. mixed hordes of people, known as Scythians, terrorized southwestern Asia. Perhaps their aim was Egypt, and perhaps they were miscellaneous and heterogenous bands of people set only on plunder. Cornill tells their story as follows:

> "From the coasts of the Black Sea a storm broke forth over Asia, such as man had never before witnessed. Wild tribes of horsemen, after the manner of the later Huns and Mongolians, overran for more than twenty years all Asia on their fast horses, which seemed never to tire, spreading everywhere desolation and terror." (2)

After freeing herself from Assyrian domination Egypt set about to increase her domain and power. In 609 B. C. Necho II,

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(1) Robinson, Theo. H.: Article, "History of the Hebrew and Jewish People", Abingdon Bible Commentary, p. 69.
(2) Cornill: The Prophets of Israel, p. 79.

the Egyptian king, marched up the coast of Palestine. Josiah, who had come to the leadership of Judah in 638 B. C. and who had enjoyed a peaceful reign , thought it his duty to check this foe bent only on plunder. His own power extended to the plain of Esdraelon, and it was on this plain that he met the heathen invader. Necho was the more powerful and Josiah lost his life in the struggle. (1)

Jeremiah's call came in the thirteenth year (626 B. C.) of the reign of Josiah. (2) In spite of the fact that Jeremiah had been reared in a religious home, when the call came for himself he shrank from it and pleaded his youth as a ground of his inability to carry such an important task. (3) In this respect he shows a direct contrast to Isaiah. The latter had answered Jehovah's call with "Here am I, send me", but Jeremiah lost no words expressing his reluctance in the matter. He was by nature weak, timid, and distrustful of his own powers - in contrast to Isaiah's strength and self-reliance. But this did not make the prophet unfit for his office.

> "Indeed the very weakness of Jeremiah made it possible for God to exhibit in him the special effects of the Spirit's presence in a way that could not have been done in a stronger man. Hence we have in the prophet that remarkable contrast of nature which makes his prophetic career at once so human and so divine. 'As man he melts in tears and pines away in sympathy; as the bearer

(1) II Kings 23:29.
(2) Jeremiah 1:1.
(3) Jeremiah 2:6.

> of God's word he is firm and hard like pillar and wall, on which the storm of a nation's wrath breaks in vain' (Orelli)." (1)

Two other things in the call of Jeremiah concern us. First, he was predestined for the prophetic office from his birth. (2) This fact bears special significance because in Jeremiah's day it was the nation whose destiny was thought of as directed by Jehovah. The individual, as such, received very little recognition. The full significance of the predestination idea probably never dawned upon him, but as far as he understood it, it solved the problem of life for him. It should also be considered that Jeremiah was called to be the prophet not only of Judah but to the nations. (3) The fate of Israel certainly involved that of other nations at this time even more so than it did in the time of Amos and Isaiah, so we find the prophet's message never limited to Israel alone. (4) The prophets as a whole did not deal merely with the impending events of a national character, but included those of international tenor--which generally implied finalities which involved the whole world.

The first period of Jeremiah's prophetic activity was during the reign of Josiah (626-608 B. C.). It was a comparatively quiet reign except for the imminent danger of the country being overrun by the dreaded Scythians. This was the peril of which the prophet was confident (5), and which gave such urgency

(1) Knudson, A. C.: Beacon Lights of Prophecy, pp. 169-170.
(2) Jeremiah 1:5.
(3) Jeremiah 1:5,10.
(4) Jeremiah 28:8.
(5) Jeremiah 5:15ff,6:22ff.

to his earlier discourses. (1) But the Scythians moved on past and left Judah unmolested. The failure of this initial prophetic word, some think, was a severe blow to Jeremiah personally and as a prophet. It seems hardly reasonable to account either for his long silence or for his not being consulted about the new Law-book on these grounds. Other reasons are more valid. He may have been absent from the city at the time of the discovery of the Law-book. He may have considered the Deuteronomic reform as the people's repentance and consequent aversion of the doom he had pronounced. Perhaps the passing of the Scythian danger brought a period of quiet when no great word of prophecy was in order. At any rate, in 604 B. C. he states that his original prophecy had an element of truth in it and that the doom shall be brought about by the Babylonians.

Ministry Under Jehoiakim (608-597 B. C.). King Josiah, whom Jeremiah thought a very splendid man (2), was succeeded by his son Jehoahaz. The new king reigned for three months and was deposed by Necho II in favor of the Egyptian puppet, Jehoiakim. Jeremiah regretted the fate of Jehoahaz (Shallum) (3), and found no spark of approval for his successor - who was a selfish and unscrupulous ruler (4). Necho's power was not to last long, for at the end of four years his foes were upon him. The Medes grew in strength northeast of the Tigris and the Chaldaeans pressed

(1) Jeremiah: Chapters 2-6.
(2) Jeremiah 22:16.
(3) Jeremiah 22:10-120.
(4) Jeremiah 22:13-19.

into the lowlands of the Persian Gulf. Almost immediately upon taking over the leadership of the latter, Nebuchadrezzar met the Egyptian forces in battle beside the River Euphrates. Carchemish was the scene of the decisive battle, and Nebuchadrezzar became the master of the Near East as a result of that battle in 605 B. C. According to Jeremiah this event decided the future of Palestine, and Judah in particular. There was no more doubt as to the dominating power in that section. Both Syria and Palestine became subject to Babylonia and remained so until 538 B. C.

But Judah was not quiet during this time. Revolts resulted from severe taxes, and the Babylonian army was on its way to Jerusalem. Before it arrived Jehoiakim died and was succeeded by his son Jehoiachin. After a reign of three months, the latter surrendered to Nebuchadrezzar and was carried away captive to Babylon, in 597 B. C.

The second period of the prophet's ministry dates from the accession of Jehoiakim in 608 B. C. The latter lacked the qualities which make kings competent rulers, and we find at the very beginning of his reign a recrudescence of heathenism and immorality. With new trouble appearing in the political world added to this religious chaos, Jeremiah was again stirred to action. He first declared that the temple would be destroyed like Shiloh of old (1). This brought down the wrath of the priests upon the prophet in the form of charges calling for a

(1) Jeremiah: Chapters 7 and 26.

penalty of death. The influence of Ahikam apparently saved him from death.

Not more than two years later Jeremiah repeated this same prophecy, adding in the temple court that the city would be destroyed (1). For this act he was put in stocks over night and forbidden admission to that court. (2) Determined to reach the ear of the people, he dictated to his scribe Baruch all the prophecies he had delivered up to that time and instructed him to read them to the people at the next public fast. (3) The scribe had to read the roll the second time to a group of princes, and then had to present it to the king. The latter tore it up and threw it in the fire, and ordered the arrest of both Baruch and Jeremiah. The two men escaped the arrest and set about to prepare the second roll with the addition of many like words, including a condemnation of Jehoiakim himself. (4)

We do not know how long Jeremiah stayed in hiding, but it probably was only long enough for the king's temper to subside. There are a number of other events which may be referred to the latter part of Jehoiakim's reign so the confinement could not have been very long. Two of these events were, the plot of the townsmen against his life (5) and the attempt to entrap him in his speech. (6)

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(1) Jeremiah 19:1-20:6.
(2) Jeremiah 36:5.
(3) Jeremiah 36.
(4) Jeremiah 22:13-19.
(5) Jeremiah 11:18-21.
(6) Jeremiah 18:18f, 20:10.

Ministry Under Zedekiah (597-586 B. C.). When Jehoiachin was forced to capitulate in 597 B. C. Nebuchadrezzar took the king and a large body of the leading citizens into captivity. The Babylonian king had made a double error. The new nobility left behind in Judah were shallow, unsound, haughty men; and the new king, Zedekiah, was of such character and temperament that rendered him quite incapable of meeting the conditions he faced. In 588 B. C. the intrigue of the Egyptians led Judah to revolution, and in 586 a Chaldaean army took Jerusalem without much effort. Zedekiah's sons were killed before his eyes and he was blinded and taken into captivity. Judged by modern standards that seems cruel, but we must not forget that the king had been trusted with one of the important outposts of the Babylonian empire, and he had betrayed that trust. (1)

The third period of the prophet's ministry was the period in which Zedekiah reigned (597-586 B. C.). Into captivity had gone the very best part of the nation. These Jeremiah refers to as the "good figs" (2) and those left at home he refers to as the bad figs. The captives in Babylon entertained false hopes among themselves, and the prophet wrote them a letter instructing them that the captivity would be a long one and they should prepare for it. (3) In the capital itself he constantly opposed the spirit of rebellion against the oppressors. His

(1) Cf. II Kings 25; Jeremiah 37-42.
(2) Jeremiah 24.
(3) Jeremiah 29.

advice was to submit to Babylon. The advocating of such a policy as this was the ground for a dispute between Jeremiah and the false prophet Hananiah in 594 B. C. (1) The latter had made the prediction that in two years Nebuchadrezzar would lose his grip on the nations and the oppression would be ended. Apparently Jeremiah did not care for the false prophet nor for his message. He denounced this prophecy as a false one and declared that Hananiah would be punished for it by dying within a single year. In just two months Jeremiah's condemnation was fulfilled.

When the final rebellion came, the prophet changed his attitude toward it not one bit. If anything he stressed a more severe objection to it. Over and over again he declared that the only way to safety was to submit to the will of the Babylonian king. (2) Surely, certain destruction was to come to the city if the people failed to do this very thing. (3) Apparently there were militarists at large in those days too, for this kind of talk roused severe opposition to Jeremiah. So strong was this opposition that a charge of desertion to the enemy was brought against the prophet and he was imprisoned. First he was put in the custody of Jonathan, but soon transferred to the court of the guard. Here he had a chance to give his counsel to the people who came to see him. Still he insisted that the policy which should be followed was one of submission.

(1) Jeremiah: Chapters 27, 28.
(2) Jeremiah 21:1-10;38:2,18.
(3) Jeremiah 37:3-10;38:21-23.

"This so angered the nobles that they thrust him into a slimy cistern, where he would soon have died had he not been rescued by Ebed-melek, the Ethiopian. Restored again to the court of the guard he remained there till the capture of the city. After its fall he threw in his lot with Gedaliah, the son of Ahikam, and settled at the new capital, Mizpah, where he continued to live until the new governor was assassinated. After this, in spite of his opposition, he was carried into Egypt by his frightened countrymen. There he renewed his denunciation of them for their idolatry and finally, tradition says, met his death at their hands. So to the end he remained, against his will, a man of strife." (1)

(1) Knudson, A. C.: Beacon Lights of Prophecy, p. 183.

Chapter III

Critical Introduction to the Book of Jeremiah

Confusion in Arrangement and Style. The Book of Jeremiah is one of the longest and most confused of the prophetic books. To arrange it chronologically seems an impossibility, and any reasonable detailed arrangement is a tremendous task. The reader who attempts to follow the book as it now stands discovers that the poor arrangement therein soon leads to bewilderment. This however cannot be charged to the prophet, nor his recorder Baruch. It is the work of later editors, who felt free to add an abundance of material.

The confusion of arrangement is made more perplexing by the very style of Jeremiah himself, which serves to characterize the prophet to some extent. His unartificial nature was the very reason there is an absence of ornament in the words of the book.

> "He is not only pre-eminently the prophet of sorrow, but, as shrinking from anything like display of himself, and full of humility as of zeal for God's honour, he naturally was led to the simplest form of words to express the painful images which ever held possession of his thoughts. In him the growing language and vivacity which characterize Isaiah's writings have no place, and while his style has a beauty of its own, it has at its best a shade of sadness, and its fervour, when it rises to such, is the fervour of expostulation or grief." (1)

Frequent repetition is somewhat of an expected thing, inasmuch as the main subject on which Jeremiah is charged to speak is

(1) Streane, A. W.: Jeremiah and Lamentations, p. xxviii.

Chapter III

Critical Commentary on the Work of Fitzgerald

Contrasting to Fitzgerald's own style. The task of translating is one of the longest and most continued of the geometric forms. To attempt it successfully means to sacrifice, and any translation demanding arrangement is a hopeless task. The reader who attempts to follow the lines as it now stands discovers that the poor arrangement therein also leads to confusion. This however cannot be charged to the poet, but to his translator. In the form of later editions, the text free to such an abundance of material.

The contrasting of Fitzgerald's work with more meticulous of the very edge of poetical liberal, which serves to characterize the poem as more spirited. His versatility lacking the fire which pervades there is an absence of ornament in the words of the book.

> "He is not only non-sentimental but is most of serene, but, as stemming from delicacy of sight of liberal, and full of sensitivity as of real the Gods Gardens. In subjectively has in the absolutely free of moods to sensuous as material images every with such variation of his humanity. In the lone growing language and strength water conceptual contents utility have no place, and while are style not a beauty of life and, in fact of the line a words of sense-sense, not the fervent, when it where is such is the element of sophistication or which."[1]

Fitzgerald translation is essential of an imaginal vision, based upon the area subject to which stanzas is arranged to equal in

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[1] Stevens, R. T.: Lectures and Translations, p. xxviii.

the same throughout the book. The manifold images with which he illustrates his thoughts, and the varied intensity with which he regards those thoughts, do not alter the fact that the sins to be denounced and the penalties to be foretold are in the main identical. (1)

There are quite a number of passages in the book which coincide in language with the messages of the earlier prophets, and many others using the very words of the law book of Deuteronomy. When Jeremiah spoke he was, of course, the subject of much ridicule and severe criticism. Daily he was reproached and censured for the things he said and for the nature of the prophecies he made. It was only natural for him to seek ways to vindicate himself and to justify his predictions. Therefore, as he spoke he pointed out the fact that there was no break, no lack of harmony, between himself and the older prophets. Over and over again he called attention to the similarity of his message to that of those gone before. What he maintained, they had maintained before him - that idolatry and national crimes were

(1) Some of these repetitions may be found in the following portions (A. W. Streane: Jeremiah and Lamentations, p.xxviii):

Chapter	2:28	repeated	in	11:13
"	5:9, 29	"	"	9:9
"	6:13-15	"	"	8:10-12
"	7:14	"	"	26:6
"	10:12-16	"	"	51:15-19
"	11:20	"	"	20:12
"	15:2	"	"	43:11
"	16:14,15	"	"	23:7,8
"	17:25	"	"	22:4
"	23:19,20	"	"	30:23,24
"	30:11	"	"	46:28
"	31:35,36	"	"	33:25,26

positively certain to result in national overthrow. Both the older prophets and the Book of the Law supplied him with many examples of this teaching. (1)

Jeremiah uses many images as implements of illustration. The presentation is queer however, perhaps because the prophet became so vehement in his message and his thoughts ran so fast that before he had completely finished presenting the figure of speech, he dismissed it and fell back directly to the subject itself. In chapter 1:15 he gives a picture of the attack upon

(1) A. W. Streane gives the following list of correlating passages (Jeremiah and Lamentations, pp. xv and xxix, footnotes):

Compare Jeremiah	2:6	with	Deuteronomy	32:10
"	5:15	"	"	28:49,etc.
"	7:33	"	"	28:26
"	11:3	"	"	27:26
"	11:4	"	"	4:20
"	6:5	"	"	7:12,13
"	15:4; 24:9; 29:18;34:17	"	"	28:25
"	22:8,9	"	"	29:24-26
"	23:17	"	"	29:18,etc.
"	34:13,14	"	"	15:12
"	23:5,6;33:15	"	Isaiah	4:2; 11:1
"	50 & 51	"	"	13 & 47
"	48	"	"	15
"	10:3-15	"	"	40:19,20
"	31	"	"	42:16
"	14:10	"	Hosea	8:13
"	10:25	"	Psalms	79:6
"	10:13	"	"	135:7

Jerusalem by hostile nations under the guise of judges sitting in the city gates for judgment. No sooner has he presented the simile than he turns from the language of judgment to that of war. (1)

Relation to Lamentations. As to the composition of this particular book of prophetic teachings, it is entirely possible that Lamentations was originally considered a part thereof. Josephus probably knew Lamentations only as a part of Jeremiah as he does not mention them separately. Melito probably had the same understanding.

> "Origen distinctly states that he regarded Lamentations and the Epistle (Baruch 1-5 and 6?) as belonging to Jeremiah. Later patristic writers, like Athanasius, Augustine, Chrysostom, and Hilary, and Ambrose, regularly include Lamentations, Baruch and Epistle in Jeremiah." (2)

Present-day scholars are generally agreed that this prophet had no hand in the writing of Lamentations. In fact, only portions of the book bearing his own name are attributed to him.

Schmidt states that some passages have been separated from the book of Jeremiah and placed under separate headings. The elegy on the death of Josiah in II Chronicles 35:25 is ascribed to the hand of Jeremiah. Isaiah 44:28 is quoted as the word of Jeremiah in II Chronicles 36:22ff. and Ezra 1:1-3. This passage

(1) Similar presentations may be found in 3:1; 6:3-5; 6:27-30; 22:6; 25:16.
(2) Schmidt, N.: Article "Jeremiah" in Encyclopaedia Biblia, Vol. II, Col 2372.

was anonymous and revealed a relation to Jeremiah 30-33 and therefore found a temporary home in Jeremiah before it was finally attached to Isaiah. Matthew 27;9 is quoted from "Jeremiah the Prophet", which is the same term used in Matthew 2:17. It is not determined whether the author of Matthew read it in his copy of Jeremiah, or in an Apocryphon Jeremiae. Likewise, whether Ephesians 5:14 found its way into the apocryphon from the margin of Jeremiah, or belonged to the Apocalypse of Elijah, cannot be determined. (1)

What Are the True Prophecies? The best authorities we have for Jeremiah are his own prophecies. The problem is, just what are the true prophecies of Jeremiah? The record of the pre-exilic prophets came down in a fragmentary form and was supplemented abundantly for the accommodation of the post-exilic readers. As we study Jeremiah we must constantly wonder to what age the phraseology and ideas and the circumstances refer most naturally. Duhm stresses the use of metre as a determining factor in selecting the true Jeremian passages, but Giesebrecht maintains that many passages of Jeremiah exist without this characteristic metre. We may be assured that the many writers on the subject of Jeremiah have a great number of differences of opinion, and may be further assured that "no single critic can be reckoned as the authority on Jeremiah." (2)

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(1) Schmidt, N.: Article "Jeremiah" in Encyclopaedia Biblia, Vol. II, Col 2373.
(2) Cheyne, T. K.: Article "Jeremiah" in Encyclopaedia Britannica, Ed. 11, Vol. 15, p. 324b.

The basis of the book seems certainly to be the works of Jeremiah himself, although some writers attribute very little of it to him and others refuse to give him credit for any portion whatsoever. (1) Havet and Vernes contend that he was purely a fictitious character. (2) It was about the year 626 B. C. when the call to prophesy came to Jeremiah in a vision. He was still a youth. His message in his own city brought him only persecution (3), but in Jerusalem during the reign of Josiah he worked without opposition. With the beginning of the reign of Jehoiakim the martyrdom of the prophet began. Blasphemy was the charge when he threatened that the Temple should be destroyed like the sanctuary of Shiloh. Being rescued from this danger he set about to tell his convictions in writing. He dictated to Baruch, his disciple, a declaration that Babylon would be the one to execute justice upon Judah. Baruch read the message in the Temple on a fast-day and it was brought to Jehoiakim, who cut the roll into pieces and cast them into the fire.

This account is recorded in Chapter 36 of the present book. Its story continues that, after Jeremiah heard of the burning of the roll, he dictated another one to Baruch making some additions thereto. To this second roll new material was added later by Jeremiah himself, by Baruch, and by later hands. All the passages which are in the first person (4) are those added by

(1) Gray, G. B.: A Critical Introduction to the Old Testament, p. 189.
(2) Schmidt, N.: Article "Jeremiah" in Encyclopaedia Biblia, Vol. II, Col. 2380.
(3) Jeremiah 11:18ff.; 12:6. (4) Cf. 36:32.

Jeremiah. Most of the added passages come from Baruch, speaking of the Prophet in the third person (1) and containing things which only he and Jeremiah could have known. Thus, three categories of passages are to be distinguished, and they may be listed as follows: (2)

A: Directly Jeremian Portions, 1:1-9:26; 10:17-17:18; 18; 20:7-18; 21:11-14; 22-25:11,15-26; 27; 30-32; 35. Of this, the original roll no doubt contained 1: 1-17:18 and probably also 31 (in its original form). But even while Jehoiakim was still reigning other chapters were added: 18; 20:7-18; 21:11-22:9; 25; 35. From Jehoiachin's reign date doubtless only 13:18f and 22:20-30; from Zedekiah's 23; 24; 27; 32; from the period after the fall of Jerusalem, 30.

B: Portions written by Baruch, 19; 20:1-6; 21:1-10; 26; 28; 29; 33:1-13; 34; 36-45; 47, and the kernel of 46; 48; 49. We have a highly important criterion for judging these predominantly narrative sections in the fact that we have the discourse about the destruction of the Temple both as dictated by Jeremiah, in Chapter 7, and in Baruch's version, 26:1-6. We see from this that while Baruch has accurately preserved the main ideas, he is on the whole more interested in the events which followed upon the discourse.

C: Portions added by later redactors; 10:1-16; 17:19-27; 25:12-14,27-38; 33:14-26; 39:1-13; parts of 46; 48; 49; the whole of 50-52.

Duhm's Analysis and Criticism Thereof. In the eleventh edition of the Encyclopaedia Britannica Cheyne presents Duhm's analysis of the whole book of Jeremiah. (3) Dr. Duhm divides the

(1) Cf. 45:2-4.
(2) Sellin, E.: Introduction to the Old Testament, pp. 150-151.
(3) Encyclopaedia Britannica, Vol. 15, p. 325.

book into six groups of passages:

A: Chapters 1-25 "Words of Jeremiah" (1;1)
B: Chapters 26-29 Passages from Baruch's biography of Jeremiah
C: Chapters 30-31 Book of the Future of Israel and Judah
D: Chapters 32-45 From Baruch
E: Chapters 46-51 Prophecies "concerning the nations"
F: Chapter 52 Historical Appendix

But when attributing the material of the book to its writers, Duhm gives Jeremiah credit for only about two hundred and seventy four-lined stanzas, all of the simplest metre and making about sixty short prophetic poems. This would leave almost two thirds of the book to be attributed to later writers. Cornill (1) criticizes this position of Duhm, which is shared by Erbt, and charges that they have not taken into account the narrative in Chapter 36. This original roll could not have been limited to a book of songs, but must have been a lengthy thesis and the result of " Jeremiah's own productive and editorial powers".

> "Duhm has doubtless shown in detail that the whole book had been subjected to revision on a far larger scale than had hitherto been generally supposed: but I cannot regard affairs as being involved in such uncertainty as he does. Of the discourse passages, I think only ch. 30 and 33, the second half of which is wanting in the LXX, must be given up altogether: otherwise in ch. 1-25 and 31-32 we have throughout at least a genuine basis, and also quite a considerable amount of genuine material." (2)

Peake points out that Giesebrecht refuses to accept Duhm's point of view and, in fact, refuses himself to be as radical as even

(1) Cornill, Carl: Introduction to the Canonical Books of the Old Testament, p. 301.
(2) Ibid, p. 302.

Cornill and Giesebrecht in this particular matter. He argues that

> "in view of the striking disagreement on the question of metre which still prevails, it is especially necessary to be cautious in rejecting the authenticity of passages on metrical grounds exclusively," (1)

which Duhm seems to have done.

Chronological Arrangement. The prophetic activity of Jeremiah covers a period of at least thirty years; but inspection of the Book of that prophet reveals the fact that it has not been arranged according to the matter of time. Some of the prophecies made in the reign of Zedekiah occur in the midst of those that relate to Jehoiakim. The words of comfort addressed to the Jewish captives carried to Babylon by Nebuchadrezzar are certainly out of position in respect to time. They actually appear several chapters earlier than the announcement made to Jehoiakim that the event was to take place. In a similar manner the authentic prophecies which relate to foreign nations (chapters 46-51) were delivered before the final overthrow of the city and the kingdom, but appear in the book in one of the later portions. As far as it is possible to observe any order in the book it is not one of time but rather of subject matter.

To deal exhaustively with a chronological arrangement of the book is far beyond the scope of this paper. There is not an abundance of agreement among the scholars, and one finds certain

(1) Peake, A. S.: Jeremiah and Lamentations, Vol. I, pp. 63-64.

Dewey's are discussed in this modification section. He begins thus:

> "In view of the intrinsic disagreement in the direction of marks which pupils receive, it is especially necessary to be cautious in judging the authenticity of marks in relation to pupils individually." [2]

which this issue is very dear.

Correlated Instruction. The practical validity of instruction always a function of the level which learner has reached in the view of what process. Towards the fact since it has not been previous to learning to the matter of time. Some of the propositions made in this regard of instruction based in the model of those that relate to intelligence. The model of correlated instruction is the view that instructional activity is function of psychological and pedagogical use of material in regard to time. That individually appropriate instruction varies from the instructional mode in traditional that the amount was in case of time. It is a matter whether the instructional programmes which relate to individual learners (mental) are determined before the final objectives of the study and the objectives are expressed in the form in the latter questions. In fact it is a question of correlation and order in the book it is the use of time and manner of student ability.

In that administrative with a correlational arrangement of the time is the period the order of subject. There is not an instructional of experienced among the students, and the time periods

[2] Dewey, R. The Objective and Interpretation. ch. 5, pp. 4-5.

sections and passages difficult to assign definitely as to proper place in the book. An exhaustive study will not be attempted here, but a brief chronological arrangement will help us appreciate the task we are about and also point out the salient differences in that arrangement as they have been expressed by the leading scholars of the Old Testament. The periodic grouping of the prophet's messages, as presented by Professor Creelman, will be followed. Under each section there will be presented the opinions of some of the leading scholars. Professor Creelman's outline follows: (1)

I. Summary of the prophetic messages uttered originally before the discovery of the Law Book (cf. II Kings 22:3ff.), 626-621 B. C., Chapters 1; 2:1-4:2; 4:3-6:30.

A. It is Davidson's opinion that 1:3 is a later insertion and probably applies to the whole book. He places 3:14-18 later than 3:6-13, stating that the exile of Judah is implied in these verses. (2)

B. Driver says, "It is almost certain that this section (3:6-18) is misplaced." It interrupts the normal connection of the chapter, its view is strange to the section, and it stands as a unity in itself. Accident of transmission may have displaced it from its original position. (3)

C. Creelman points out that McCurdy, Davidson, Peake, and Moore consider 4:3-6:30 originally occasioned by the threatened Scythian invasion, but was "afterwards adapted by Jeremiah, when rewritten in the fifth year of Jehoiakim (36:32, cf. vss. 1,9), to the new danger arising from the Chaldaeans." (4)

(1) Creelman, Harlan: An Introduction to the Old Testament, pp. 105-111.
(2) Article, "Jeremiah", Hasting's Dictionary of the Bible, p.572.
(3) Driver, S. R.: An Introduction to the Literature of the Old Testament, p. 251.
(4) Creelman, Harlan: An Introduction to the Old Testament, p.106.

D. Driver states that some of the descriptions (5:17; 6:22f) remarkably suit the Scythians, but when they were re-edited in the fifth year of Jehoiakim they were accommodated to the Chaldaeans. "The 'lion' and the 'destroyer of nations' (4:7) are terms better suited to an individual as Nebuchadnezzar than to a horde." (1)

E. Peake's attitude is: "the earliest prophecies of Jeremiah are to be found in 2-6, 13:1-11, and those portions of 31 which deal with the return of Ephraim. These sections of the book have for their theme the religious and moral corruption of Judah, with its punishment by the foe from the north, and the return of the northern tribes from exile." (2)

II. Prophetic Messages Connected with the Discovery of the Law Book (II Kings 22:3ff.), 621 B. C., Chapters 11:1-8; 17:19-27(?).

A. Creelman says, "The close resemblance of phraseology in this section to Deuteronomy -- has led many scholars to refer it to a preaching mission undertaken by Jeremiah in the interests of the legal code." (3) Compare:

Jeremiah	11:3	with	Deuteronomy	28:15-19
"	11:4	"	"	4:20,26:17f
"	11:5	"	"	6:3
"	11:8	"	"	28:15

B. Peake makes an additional allotment to this period by including 11:18-12:6 to 11:1-8, but states that the date of the second passage above (17:19-27) cannot be determined. (4)

C. Chapter 11:1-8 is very obscure, according to Davidson, and must in any case be placed later than the reign of Josiah. (5)

D. Driver states that 11:1-8 makes an allusion to the Law Book and relates what took place immediately after its discovery. (6)

(1) Driver, S. R.: An Introduction to the Literature of the Old Testament, p. 253.
(2) Peake, A. S.: Jeremiah and Lamentations, Vol. I, p. 60.
(3) Creelman, Harlan: An Introduction to the Old Testament, p.106.
(4) Peake, A. S.: Jeremiah and Lamentations, pp. 60-61.
(5) Davidson, A. B.: Article, "Jeremiah", Hasting's Dictionary of the Bible, p. 573.
(6) Driver, S. R.: An Introduction to the Literature of the Old Testament, p. 255.

E. As to Chapter 17:19-27 Streane believes that it may have been composed at the same time as 22:1-5, which was a portion of prophecy sent to King Zedekiah. (1)

F. Creelman states the uncertainty of assigning 17:19-27 to this period and points out that it "is now assigned by many scholars to the time of Nehemiah on the following grounds: (a) the importance attached to the Sabbath, (b) the value and emphasis placed upon sacrifice (vs. 26), which is out of harmony with Jeremiah's disparagement of such (e.g. 6:19f; 7:9f, 21-26 etc.) and (c) the style, which is 'thoroughly that of Jeremiah, may be due to intentional imitation, modelled on 22:1ff.'" (2)

III. Prophetic Messages and Experiences at the Beginning of Jehoiakim's Reign (II Kings 23:34ff), 608 ff. B. C., Chapters 26; 7-10; 21:11-22:9; 22:10-12; 22:13-19; 11:9-12:6; 18-20.

A. Peake also assigns to this period 2:14-17, but is not positive in the matter. On the other hand, he omits 26; 21:11-22:9; and 22:13-19. (3)

B. Chapters 7-10 (except 10:1-16) belong to this period by virtue of their having the same theme as 26, viz. the destruction of the Temple. (4)

C. Driver points out the dispute over the date of 7-10. Some scholars place it before Josiah's 18th year, while others assign it as Creelman has. (5)

D. "From 21:12 and 22:3f., in which the fate of Judah is not regarded as hopeless, the early part of Jehoiakim's reign seems a fitting occasion to which to assign" 21:11-22; 9. "This brief prophecy (22:10-12) relating to Jehoahaz and Josiah harmonizes also with this time." The reference to the plot against the prophet's life, in 11:9-12:6, makes it possible to place this section almost immediately

(1) Streane, A. W.: Jeremiah and Lamentations, pp. 130, 151.
(2) Creelman, Harlan: An Introduction to the Old Testament, pp. 106, 109.
(3) Peake, A. S.: Jeremiah and Lamentations, p. 60.
(4) Creelman, Harlan: An Introduction to the Old Testament, p. 107.
(5) Driver, S. R.: An Introduction to the Literature of the Old Testament, p. 254.

following Jeremiah's attack upon the Temple (7-10), and most scholars do so. (1)

E. The reasons for placing 18-20 at this particular time are, (a) "the element of hope of national repentance (18:11f) indicates the early rather than the latter part of Jehoiakim's reign. (b) The outrage perpetuated upon Jeremiah would have been impossible in Josiah's reign. And (c) after the fourth year of Jehoiakim's reign Jeremiah was in hiding till just at its close." (2)

IV. Prophetic Messages from the Fourth Year of Jehioakim's Reign to Its End, 604-597 B.C., Chapters 25; 46-49; 36:1-8; 45; 36:9-32; 14:1-17:18; 12:7-17; 35.

A. Certainly chapter 25 belongs to the year in which the Egyptians were defeated by the Chaldeans at Carchemish (25:1, cf. 46:2). "Almost all scholars agree that the present text of Jeremiah 25 is an expansion from its original form by a later writer, who had the collected prophecies before him (together with 50-51, to which vs. 13 refers)." (3)

B. Chapters 46-49. Davidson says that a nucleus of genuine elements is the most that can be assumed here; "whether the expansions be due to one hand or several may be difficult to say. The date of the foreign prophecies, if genuine, would be after Carchemish. The prophecy on Elam is assigned to the beginning of the reign of Zedekiah." (4)

C. Peake (5) and Driver (6) agree that 13:20-27 should be assigned to this period, the former placing it after Carchemish and the latter at the earlier part of the reign of Jehoiakim.

D. It is generally accepted that the other sections mentioned here belong to this period, although Davidson thinks there is little in Chapter 14ff to determine the time as that of Jehoiakim's reign. (7).

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(1) Creelman, Harlan: An Introduction to the Old Testament, p.107
(2) Ibid, p. 108.
(3) Ibid, p. 162
(4) Davidson, A.B.: Article, "Jeremiah", Hastings' Dictionary of the Bible, p. 573
(5) Peake, A.S.: Jeremiah and Lamentations, p. 60
(6) Driver, S.R.: An Introduction to the Literature of the Old Testament, p. 256.
(7) Davidson, A.B.: Article, "Jeremiah", Hastings' Dictionary of the Bible, p. 573.

V. Prophetic Messages in the Brief Reign of Jehoiachin (II Kings 24:8ff.), 597 B.C., Chapters 13; 22:20-30.

See ante (sections IV, C) for opinions concerning portions of chapter 13.

A. Creelman states: "This chapter is usually referred to this year on account of the reference to the 'queen mother'. The fact that her name is given in the book of Kings (24:8), and that she is also referred to in Jeremiah 22:26; 29:2 imply she was one who had unusual influence at this time." However, McCurdy thinks it better to regard 13:26f as an addition of a later writer. (1)

Davidson concurs concerning the allusion to the queen mother in vs. 18f. (2)

B. Driver (3) and Creelman (4) agree that 22:20-30 may have been compiled in 597 B.C. with the larger section 21:11-23:8, but the separate portions must have been uttered during the respective reigns of the kings mentioned.

VI. Prophetic Messages and Experiences in the Reign of Zedekiah, Until His rebellion Against the Babylonians (II Kings 24:17ff.), 597-588 B.C., Chapters 24;23; 27-29; 51:59-64 (?).

A. Driver contends that 23:9-40 belongs in the reign of Zedekiah because the words are directed against the false prophets of that reign.(5)

B. It is Davidson's opinion that 23, as well as 21-22 contain a collection of fragments belonging to very different dates -- and were collected not sooner than Zedekiah, and perhaps not until the Exile. (6).

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(1) Creelman, Harlan: An Introduction to the Old Testament, pp. 109 and 167
(2) Davidson, A.B.: Article, "Jeremiah", Hastings' Dictionary of the Bible, p. 573
(3) Driver, S.R.: An Introduction to the Literature of the Old Testament, p. 259
(4) Creelman, Harlan: An Introduction to the Old Testament, p.110.
(5) Driver, S.R.: An Introduction to the Literature of the Old Testament, p. 259.
(6) Davidson, A.B.: Article, "Jeremiah", Hastings' Dictionary of the Bible, p. 573

C. Creelman says: "Chapters 27-29 belong to the fourth year of Zedekiah's reign (cf. 28:1); the occasion being a plot, instigated by Egypt, to throw off the Babylonian control (cf. 27:3). The reading 'Jehoiakim (27:1) is obviously a mistake for 'Zedekiah'. 27:1 may be a gloss, as it is wanting in the LXX. W. R. Smith considers it 'a mere accidental repetition of the title of chap. 26 (cf. O.T. Jew.Church, 97)." (1)

VII. Prophetic Messages and Experiences Connected with the Revolt, Siege and Capture of Jerusalem, 588-586 B.C., II Kings 24:20ff, Chapters 21:1-10; 34; 37:1-38:28a; 39:15-18; 32-33; 30-31.

A. Driver agrees that 21:1-10 "places us in Zedekiah's reign, during the period (vs. 2) when Nebuchadnezzar's troops were investing the city, at the end of Zedekiah's ninth year." (2)

B. The historical setting for chap. 34 is the actual siege of Jerusalem (vs. 1), and refers to events subsequent to those of 21:1-10. The re-enslaving of the emancipated Jews (vss. 8ff) certainly took place during the temporary raising of the siege. (3).

C. Creelman thinks that 32:2 and 33:1 would justify the assignment of chaps. 32-33 to the latter part of the siege period; and that 30-31 should be subsequent to 32-33 in as much as they deal with the restoration of Judah and Israel. (4)

As to the genuineness of chaps. 30-34, Sellin reports: "While Stade and Smend reject chapter 31 in toto, Giesebrecht and Cornill have shown that this chapter must have at least a genuine kernel (say, verses 2-6, 15-20, 27-34)--. But similarly, in regard to chapter 30, it must be recognized that verses 5,6,12-17, 18-21 are genuine --." (5).

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(1) Creelman, Harlan: An Introduction to the Old Testament, p.110
(2) Driver, S.R.: An Introduction to the Literature of the Old Testament, p. 259
(3) Creelman, Harlan: An Introduction to the Old Testament, pp. 110-111.
(4) Ibid, p. 111.
(5) Sellin, E.: Introduction to the Old Testament, p. 151.

VIII. The Capture of Jerusalem, (II Kings 25:3ff.), 586 B. C., Chapters 38:28b-39:9; 52:1-27.

A. Creelman thinks these two sections are historical, and deal with the capture of the city of Jerusalem. (1)

B. It is Driver's opinion that 38:28b-39:14 "connects imperfectly with 38:1-28a, 39:1 going back to the beginning of the siege. It seems (in spite of its being in the LXX) that 39:1-2 (which cannot be legitimately traced as a parenthesis) is an interpolation on the basis of II Kings 25:1, 3, 4a." (2)

C. Concerning chap. 52, we know it to be an historical account of the capture of Jerusalem by the Chaldaeans and the exile of its inhabitants. Driver reports: "This narrative is excerpted by the compiler of the Book of Jeremiah from II Kings 24:18-25:30 -- with the omission of II Kings 25:22-26 and the addition of Jer. 52:28-30 from some other source -- on account, no doubt, of its containing detailed particulars of the manner in which Jeremiah's principal and most constant prediction was fulfilled. The text of this section has, in several places, been preserved here more purely than in Kings." (3)

Following these eight divisions of the Book of Jeremiah, Professor Creelman gives three additional groups of writings which belong to later periods or may be disputed as to date. These divisions are:

I. Chapters 39:10ff; 40-44; 52:28-34 which belong to the period of the Exile.

II. Chapters 10:1-16 and 50:1-51:58 which also belong to the period of the Exile.

III. "The following are also some of the more important passages questioned in whole or in part by recent scholars, 9:23-26(?); 17:19-27; 19:3-9, 11b-13; 20:14-18;

(1) Creelman, Harlan: An Introduction to the Old Testament, p. 111.
(2) Driver, S. R.: An Introduction to the Literature of the Old Testament, pp. 263-264.
(3) Ibid, pp. 268-269.

chaps. 25 (in part); 46-49 (in part); 51:59-64; 30-33 (in part); 39:4-13 (not in LXX), together with various minor insertions of one or more vss." (1)

A. Concerning 17:19-27, Driver comments: "This prophecy is unconnected with what precedes: and from the difference in tone -- it may be inferred that it belongs to a different and earlier period, perhaps to the time of Josiah's reformation (cf. 11:1ff.). The importance attached in it to the Sabbath, and the appreciation expressed in v. 26 for sacrifice, are not in the usual spirit of Jer.; and hence several recent critics (Kuenen and Cheyne) attribute it to a later prophet, belonging to the age of Nehemiah (cf. Neh. 10:31 13:15-22). The style is, however, thoroughly that of Jer.; and although no doubt Jeremiah speaks disparingly of sacrifice offered by impure hands (6:19f; 7:9f, 21-26: 14:10-12), it may be questioned whether he would have rejected it, when (as in the case implicitly in 17:26) it is conceived as the expression of a right heart." (2)

B. There is some question concerning the genuineness of parts of chapter 25. Cornill points out that Schwally convincingly proved that vss. 1-14 have been worked over "to the extent of rendering the original sense completely unintelligible", but accepts vss. 1-3, 5, 7-10, 11b, and 13a as the fundamental nucleus. The same writer agrees with Giesebrecht and Schwally in the rejection of vss. 25-29 and 30-38, but urges that there is no ground upon which to reject vss. 15-24, the authenticity of which is actually required by a sound literary criticism: "How does it result that the figure of Jahve's cup of wrath, which is altogether unknown in the older literature, and is not even used in Nah. 3:11, becomes all at once, from the time of Jeremiah onwards, quite common (cf. Ezek. 23:32f; Lam. 4:21; Is. 51:17ff.; Hab. 2:16; Ps. 75:9)? It does so, indeed, in dependence on Jer. 25 (cf. also 13:12-14)." (3)
Peake presents the general attitude of the leading scholars with the remark: "We may accordingly recognize a genuine element in both sections (1-14 and 15-38) of the chapter." (4)

(1) Creelman, Harlan: An Introduction to the Old Testament, p.111.
(2) Driver, S. R.: An Introduction to the Literature of the Old Testament, pp. 257-258.
(3) Cornill, Carl: Introduction to the Canonical Books of the Old Testament, pp. 3-4-305.
(4) Peake, A. S.: Jeremiah and Lamentations, Vol. II, p. 6.

C. In the matter of 33:17-26, Binns reports that this section has been rejected by nearly all recent scholars, and "the fact that it is entirely missing from LXX condemns it as late." (1) Peake argues further that this LXX evidence is heavy, inasmuch as there is no reason why the translator should have omitted the passage if it had been before him in the Hebrew. The tendency was not to eliminate, but to add such passages as this. The repetitions and the prominence given to the Levitical priests are not at all favorable to the authenticity of the passage. (2)

D. Chapters 46-51, the oracles against the foreign nations, must be dealt with here in much more detail than most other sections inasmuch as chapter VII (this paper) is to present Jeremiah's attitude towards the foreign nations - the matter with which these are concerned.

Davidson points out that there are three questions connected with these prophecies: (a) their original position in the book, (b) the time in the prophet's life to which they belong if they are genuine either in whole or in part, and (c) their genuineness as supported and contradicted by scholars. (3) These matters we take up in their order.

(a) Their Original Position in the Book. Oesterley and Robinson (4) express the opinion of most modern scholars in pointing out that the oracles show the most striking differences between the LXX and MT in Jeremiah. First, in MT the oracles stand at the end of the book as chapters 46-51, but in the LXX they are placed after 25:13, with v. 14 omitted entirely. Second, the order of the oracles is different in the two recensions.

Sellin (5) and Davidson (6), and seemingly Driver (7) challenge the position of the oracles as being originally following v. 13 and also their order as presented by LXX. These men contend that the correct position must certainly have been after the enumeration of nations in 25:15-26, to which they refer.

(1) Binns, L. E.: The Book of the Prophet Jeremiah, p. 253.
(2) Peake, A. S.: Jeremiah and Lamentations, p. 127.
(3) Davidson, A. B.: Article, "Jeremiah", Hastings Dictionary of the Bible, Vol. II, p. 573b.
(4) Oesterley, W. O. E. and Robinson, T. H.: An Introduction to the Books of the Old Testament, p. 313.
(5) Sellin, Ernst: Introduction to the Old Testament, p. 152.
(6) Davidson, A. B.: Article, "Jeremiah", Hastings Dictionary of the Bible, Vol. II, p. 574b.
(7) Driver, S. R.: The Book of the Prophet Jeremiah, p. 271.

"It is fairly clear that this group (of oracles) must have maintained a separate existence until after the divergence of the two texts. Only later than this point in the history of the book was it included in either form, and even then there were two recensions in existence. The Palestinian scribes put it at the end of the book, while those of Egypt, not unnaturally, included it in the short section already devoted to the same subject, displacing a verse (25:14) which was no longer necessary."(1)

(b) Their Date. Here we take the position of Davidson, in as much as it is generally accepted. "The date of the foreign prophecies, if genuine, would be after Carchemish: whether any parts of them stood in Baruch's roll cannot be ascertained. . . The prophecy on Elam is assigned to the beginning of the reign of Zedekiah(49:34)." (2)

(c) Their Genuineness. Davidson calls attention to the three camps of opinion concerning what is authentic in these oracles. He points out that Driver and Kuenen accept the whole of them; Giesebrecht and Cornill accept them in part only; and Stade, Wellhausen, Smend, and Schwally reject them in toto. (3)

Driver has a different view of the stand taken by Kuenen and himself, but adds Duhm to the list of those rejecting the oracles as a whole. He points out that Kuenen rejected 46:27f, and certain parts of chap. 48 (4): vss. 29-38, 40b, 41b, 43, 44a, 44b, 45, and 46 "chiefly on account of their lack of independence." (5) Driver definitely accepts 50:1-51:58 as being from another writer. (6)

However, in pointing out that Giesebrecht accepts 47; 49:7-8, 10-11, and perhaps 13, and a nucleus in 46:3-12, Driver states that "though the prophecies may have been amplified in parts by a later hand (or hands), it is doubtful whether there are sufficient reasons for reducing the original nucleus to such small dimensions as these." (7) Cornill's opinion is

(1) Oesterley, W. O. E. and Robinson, T. H.: An Introduction to the Books of the Old Testament, p. 313.
(2) Davidson, A. B.: Article, "Jeremiah", Hasting's Dictionary of the Bible, Vol. II, p. 573b.
(3) Ibid, p. 573b.
(4) Driver, S. R.: The Book of the Prophet Jeremiah, p. 271.
(5) Ibid, p. 280 (footnote)
(6) Ibid, p. 301.
(7) Ibid, p. 271.

that rejection of some sections is justified, but he refuses to reject the whole, and accepts the oracle against Egypt (46:3-26), and substantial parts of most of the other prophecies. (1)

Davidson presents the arguments in favor of their genuineness as being (a) Jeremiah's consciousness of being a prophet to the nations (1:5, 10; 18:9ff; 27:2ff) and (b) the prophet's commission to write his prophecies "against all nations (36:2)". The writer concludes, however, that the enumeration of nations (25:15-26) may have satisfied the commission, and that there is only a slight probability that these long oracles are the work of Jeremiah. (2)

To the list of scholars rejecting the oracles as a whole we must add the name of George F. Moore (3) (for historical reasons and lack of independence), and McFadyen (4) (for lack of independence) to the names of those rejecting them in part. Skinner is of the opinion that "the mixed authorship of the foreign oracles in chs. 46-51 is generally recognized; and the effort to disentangle a Jeremianic nucleus in the various oracles hardly repays the labour spent upon it." (5)

However, the predominant opinion is that there is enough material from the hand of Jeremiah to justify our dealing with these oracles as a whole. Davidson comes to the conclusion that "a nucleus of genuine elements in 46-49 is probably the most that can be assumed; whether the expansions be due to one hand or several may be difficult to say." (6) Gray states that it is "possible to discover in some of the oracles a nucleus at least which cannot be positively shown to contain anything inconsistent with Jeremiah's authorship." (7) Sellin contends that

(1) Cornill, Carl: Introduction to the Canonical Books of the Old Testament, pp. 304-313.
(2) Davidson, A. B.: Article, "Jeremiah", Hastings Dictionary of The Bible, p. 573b.
(3) Moore, George F.: The Literature of the Old Testament, p. 170.
(4) McFadyen, John E.: Introduction to the Old Testament, p. 154.
(5) Skinner, John: Prophecy and Religion, pp. 239-240 (footnote).
(6) Davidson, A. B.; Article, "Jeremiah", Hasting's Dictionary of the Bible, p. 573b.
(7) Gray, George B.: A Critical Introduction to the Old Testament, p. 195.

"in chapters 46, 48, and 49 there are no doubt traces of a redactor's hand, but here too there is certainly a genuinely Jeremian basis of considerable extent (46:3-5, 7-12, 13-25; 48:1-3, 6-9, 11ff; 49:7-11, 13, 28-33)." (1) And Cornill seems to dispel all possibility of total rejection with his report that "on a priori grounds we should expect to find discourses against the heathen in the Book of Jeremiah, for no other prophet had the feeling from the outset that his commission included his having been sent to the nations outside Israel as well, to the same degree as Jeremiah (1:5, 10; 36:2; 18:9ff; cf. also 27:2ff.): and if the announcement in 25:15-24 is certainly authentic, this inclines us to take a favourable view of its actual execution."(2)

The Two Texts of Jeremiah. Our concluding task in this introduction to the Book of Jeremiah is to show the differences between the Septuagint and the Massoretic texts. In this book there is a greater difference between the two than in any other part of the Old Testament. The two main points of difference are: first, the Greek version omits words here and there amounting to about 2700 in all, or one-eighth of the entire book as it stands in the Hebrew; secondly, in the Greek the prophecies against the foreign nations stand after 25:13 instead of coming near the end of the book as they do in the Hebrew.

Some of the omissions are unimportant ones, consisting of such words as "the prophet", which is attached to the name of Jeremiah, or the merely parenthetical "Saith Jehovah". Others, such as those found in 10:6-8, 10; 11:7-8; 29:14, 16-20; 33:14-26; 39:4-13; 52:28-30, are more substantial. Sometimes a whole

(1) Sellin, Ernst: Introduction to the Old Testament, p. 151.
(2) Cornill, Carl: Introduction to the Canonical Books of the Old Testament, pp. 305-306.

chapter appears in briefer form in LXX, although the thought therein in not materially changed (e.g. 27, 28). The most striking of the transpositions is in the case of the prophecies on foreign nations. The very order of these prophecies among themselves is also changed. **Driver's comment is:**

> "Different causes have been assigned in explanation of these variations. By some they have been attributed to the incompetence and arbitrariness of the LXX translators; by others they have been supposed to arise from the fact that the existing Hebrew text, and the text from which the LXX translation was made, exhibit two different recensions of Jeremiah's writings. A careful comparison of the two texts in the light of (a) Hebrew idiom, (b) intrinsic probability, shows that both these views contain elements of truth, though neither is true exclusively --. . . The claims of each text to represent the prophet's autograph have been greatly exaggerated by their respective advocates; on the whole, the Massoretic text deserves the preference; but it is impossible to uphold the unconditional superiority of either. To determine which readings of the LXX are more original than those of the Hebrew is often a task of no small difficulty and delicacy; and commentators and critics differ accordingly." (1)

(1) **Driver, S. R.:** An Introduction to the Literature of the Old Testament, pp. 269-270.

Chapter IV

The Internal Policy Advocated by Jeremiah

One of the major problems of any nation is the matter of its own social program. Such a program must include the state's attitude towards its own people and the attitude and conduct of the people towards one another. These matters concerned Jeremiah as much as any others, and in them we find his teachings dealing with human rights. No nation, calling itself a political unity, can neglect the welfare of its own citizens - not even that portion of their welfare that has no immediate relationship to the outside world. The internal matters of the state are as vital as those connecting it with the rest of the world. In this age when the cry for social justice is well nigh universal we can better appreciate Jeremiah's teachings concerning the matter of human rights.

Social and moral conditions had not changed much since the preaching of the great eighth century prophets. Jeremiah did not lay so much stress on the injustice and oppression of the rich classes as Amos and Isaiah did. Nor did he stress the unchastity of the people in the manner of Hosea. But he did condemn the general evil of his day, and pointed out several specific points which concern our present study.

> "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the tablets of their heart." (1)

(1) Jeremiah 17:1.

The prophet's indignation at social wrong was evident in word and deed, at the very risk of his life on more than one occasion. In his eulogy of the kingly character of Josiah his zeal for public justice is keenly expressed. (1) His democratic sympathies are seen in his severe scathing of Jehoiakim. (2)

Human Slavery. Of all the teachings of the Hebrew prophets only in Jeremiah do we find any real approach to the problem of human slavery. All of the other prophets had dealt with the rights of the poor and the oppressed, but none had dealt with slavery specifically. The fact is, the institution was the accepted order among the Hebrews just as it was among the other primitive nations. (3) This is illustrated by words found in the book of Leviticus, and also by the implication of the words of the tenth commandment.

> "Moreover of the children of the strangers that sojourn among you, of them shall ye buy, and of their families that are with you, which you have begotten in your land: and they shall

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(1) Here the prophet is speaking to Jehoiakim and speaks of that king's father Josiah, "Shalt thou reign; "Because thou strivest to excell in cedar? Didst not thy father eat and drink, and do justice and righteousness? then it was well with him. He judged the cause of the poor and needy; then it was well. Was not this to know me? saith Jehovah." (22:15-16)

(2) "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire; that saith, I will build me a wide house and spacious chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermillion..... But thine eyes and thy heart are not but for thy coveteousness, and for shedding of innocent blood, and for oppression, and for violence, to do it." (22:13-14, 17)

(3) Bizzell, Wm. H.: The Social Teachings of the Jewish Prophets, p. 143.

> be your possession. And ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever." (Lev. 25:44-46a)

However, as Streane (1) points out, there were two classes of rules in the Pentateuch on the subject of slavery. According to Exodus 21:2 and Deuteronomy 15:12 Hebrew slaves, both male and female, were to be freed at the end of six years. (2) According to Leviticus 25:39-43, no Hebrew slave is to be treated as a slave, but as a hired servant, and is to be freed at the end of six years. (3)

By the time Jeremiah was about his preaching the elements of injustice in the institution of slavery were showing themselves. One particular event brought about the prophet's invective against such practices. During the Babylonian siege of the city the rulers in Jerusalem found it necessary to revive the ancient custom of releasing the slaves at the end of six years of service

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(1) Streane, A. W.: Jeremiah and Lamentations, p. 233.
(2) "If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing." (Ex.21:2) "If thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee." (Deut. 15:12)
(3) "And if thy brother be waxed poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bond-servant. As a hired servant and as a sojourner, he shall be with thee; he shall serve with thee unto the year of jubilee: then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, whom I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigor, but shalt fear thy God." (Lev. 25:39-43)

in order to have more free men to conscript as soldiers. The slaves were released with the religious ceremonies apposite to the occasion, but when the Egyptian forces poured in and forced Nebuchadrezzar to raise the siege the liberated slaves were forced to return to bondage. This breach of faith caused Jeremiah to utter his most terrible words of resentment. (1) In bitter words he rebuked the people for their breaking faith with the slaves. He stated that they were guilty of perjury before Jehovah and that this act would make the coming destruction most certain. The king and the princes would not escape but would be taken away captives.

The Family. Jeremiah sought to impress upon the people of Judah the importance of the institution of the family as an element in the nation's life. With the widespread practice of adultery the prophet saw the danger of the destruction of family relationships. He cried out, "The land is full of adulterers" (2) and even charged some of the Jerusalem prophets with committing

(1) "Therefore, thus saith Jehovah: Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbor: behold, I proclaim unto you a liberty, saith Jehovah, to the sword, to the pestilence, and to the famine; and I will make you to be tossed to and fro among all the kingdoms of the earth . . . And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, that are gone away from you. Behold, I will command, saith Jehovah, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation, without inhabitant." (34:17)
(2) Jeremiah 23:10.

this character-breaking evil. (1) In his letter to the exiles he criticises the false hopes of Ahab and Zedekiah for a speedy restoration, and charges them with "adultery with their neighbors' wives". (2) It is no literary symbol nor figurative analogy that the prophet is using here. The sin is actual, and he puts his force against it because he realizes that it breaks down and destroys the moral fibre of the nation.

Jeremiah, like Hosea, used the figure of the family to portray to his people the relation of the nation to Jehovah. He quotes God as promising to restore Israel on the basis of being her husband. (3) A sadder note is struck when Jehovah complains of the broken covenant "although I was a husband unto them". (4) Both of these prophets used the high ideals of domestic life to portray what should have been the relationship of Israel with Jehovah. They saw nothing more appropriate than the bonds of human marriage with which they could point out the need for proper conduct of the people. In this way they stressed the importance of the family as an institution upon which the nation's life depended.

Property Rights. Wherever there is found an indifference to personal rights, property rights will never find security.

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(1) Jeremiah 23:14.
(2) Jeremiah 29:23.
(3) "Return, O backsliding children, saith Jehovah; for I am a husband unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." (3:14)
(4) Jeremiah 31:32.

Therefore, in Judah, where the individual rights of humans were given little consideration there was also an equal indifference to property rights. It is not surprising then to read the prophet's strong charges against the stealing and the robbery practiced by the Jews. Summarizing a number of offences which he finds evidence of, Jeremiah puts theft first (1) and thus implies its widespread practice.

In his invective against Jehoiakim the prophet charges the king with exacting forced labor of his subjects without remuneration. (2) This is a violation of decent ethics and is repugnant to Jeremiah. Peake urges that some justification may have been granted the king if the buildings had been used for fortifications because he probably was in financial straits due to his tribute to Egypt. But they were erected only to "gratify the king's luxury and ostentation", and there was no justice in his treatment of his subjects. (3)

The heart of the prophet was disturbed because the virtues of trustworthiness and truthfulness were lacking in his people. He was so concerned that he cried out "truth is perished". (4)

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(1) "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations?" (7:9-10)
(2) Jeremiah 22:13-14.
(3) Peake, A. S.: Jeremiah and Lamentations, p. 254.
(4) Jeremiah 7:28.

They lied so much that they used their tongues for the bows from which they shot the arrows of untruth. (1) And they deceived "every one his neighbor". (2)

In these social evils Jeremiah sees the seeds of the nation's demoralization and dissolution. These seeds have reaped the thorns of falsehood, broken faith, selfishness, injustice, murder, and adultery. They spell the nation's destruction from within whereas the foreign entanglements spell destruction from without. Immorality is as strong in its destructive powers as the army of an enemy. So widespread is the practice of evil that the prophet makes the liberal promise that if there is one man in Jerusalem who does justice and tells the truth Jehovah will forgive all of Judah. (3) But this was not to be. The people had gone too far in social injustice and immorality.

> "This is the nation that hath not hearkened to the voice of Jehovah their God, nor received instruction: truth is perished, and is cut off from their mouth." (7:28)

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(1) "And they bend their tongue, as it were their bow, for falsehood; and they are grown strong in the land, but not for truth: for they proceed from evil to evil, and they know not me, saith Jehovah." (9:3)
(2) Jeremiah 9:5.
(3) "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth; and I will pardon her." (5:1)

We may summarize the internal principles of government advocated by Jeremiah as follows: (a) the king and the rulers must exercise justice and righteousness. (1) They are to safeguard the rights of the poor. The foreigners coming into the nation are to be treated justly in every respect. The institutions which are basic to the nation's integrity must be kept safe from debasement. (b) Social justice and fair dealing must be the basis of private relations of men. The equality of man's rights must be recognized in all the affairs of life, both public and private. (2)

(1) Jeremiah 22:1-5.
(2) Jeremiah 34:8-22.

Chapter V

The Prophet's Attitude Towards the Scythians

The Appearance of the "Foe in the North". Jeremiah's ministry began in the peaceful days of Josiah, when the power of the state was on the side of righteousness and truth. He may have rejoiced in those days, for peace and comfort were not to last long, and the most of the prophet's life was strenuous and stormy. It was quite early that he became aware of the threatening aspect of public affairs both at home and abroad. The date of his call (626 B. C.) comes at almost the same time as the death of Asshurbanipal, the last of the great Assyrian monarchs. This latter event was destined to be one of the most important in the history of Asia. Already there were rumors reaching Judah of the movements in the north which promised the break up of the great kingdom to which the little Hebrew state belonged.

At about this same time came the first two attacks upon Nineveh by the Medes. About 625 B. C. the Assyrians repulsed the Median attack upon Nineveh, killing the hostile king, Phraotes. Asshurbanipal's death at this time forced his weaker successor to recognize the virtual independence of Nabopolassar, the Chaldaean in Babylon. Soon after his succession of his father Cyaxares led the Medes in the second attack upon Nineveh. At this point, when Cyaxares was about the succeed in his attack, according to Herodutus (1), there was one of those periodic invasions of

(1) "On the death of Phraotes his son Cyaxares ascended the

barbarians which so often entered the course of ancient history. As the Medes were on the point of capturing Nineveh, they were put to rout by a great host of Scythians which had come down from southern Europe pursuing an enemy of their own and entering Asia round the east end of the Caucasus. Within a short time the Scythians made a raid in the direction of Egypt, but Psammetichus, the Egyptian king, "with gifts and prayers" persuaded them to retrace their steps. The Scythians spread havoc over all Asia with their extortion, massacre, and plunder for a period of twenty-eight years. Finally, the leaders of the Medes used a ruse to rid the country of them, after which Cyaxares conquered Nineveh and put an end to the Assyrian empire.

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throne. Of him it is reported that he was still more warlike than any of his ancestors, and that he was the first who gave organisation to an Asiatic army. . . This prince, collecting together all the nations which owned his sway, marched against Nineveh, resolved to avenge his father, and cherishing a hope that he might succeed in taking the town. A battle was fought, in which the Assyrians suffered a defeat, and Cyaxares had already begun the siege of the place, when a numerous horde of Scyths, under their king Madyes,---burst into Asia in pursuit of the Cimmerians whom they had driven out of Europe, and entered the Median territory.....The Scythians, having thus invaded Media, were opposed by the Medes, who gave them battle, but, being defeated, lost their empire. The Scythians became masters of Asia. After this they marched forth with the design of invading Egypt. When they had reached Palestine, however, Psammetichus the Egyptian king met them with gifts and prayers, and prevailed on them to advance no further.....The dominion of the Scythians over Asia lasted eight-and-twenty years, during which time their insolence and oppression spread ruin on every side. For besides the regular tribute, they exacted from the several nations additional imposts, which they fixed at pleasure; and further, they scoured the country and plundered every one of whatever they could. At length Cyaxares and the Medes invited the greater part of them to a banquet, and made them drunk with wine, after which they were all massacred. The Medes then recovered their empire, and had the same extent of

Identification of the "Foe" Disputed. Skinner points out that

> "In these events, especially the Scythian incursion into Palestine, most critics and historians since Eichhorn have found the suggestion and background of Jeremiah's prophecies of the Foe from the North; and no other theory gives so adequate an explanation of the foreboding with which he entered upon his work." (1)

But agreement is not universal on this point, and some writers think that Jeremiah's "Foe from the North" was not the Scythians at all, but that he had in mind the Babylonians to whom he referred his predictions later. And there are some who contend that he had no particular nation in mind.

Welch (2) uses the monograph written by Wilke (3) on this matter and points out the two lines of discussion followed by the latter. First, the question is asked whether there is sufficient evidence that Palestine was ever invaded by the Scythians; and second, if there is, whether Jeremiah's oracles actually refer to those invaders. These men are under the impression that Herodotus is the only evidence we have that the Scythians were ever near Palestine. (4) Skinner states that there is evidence from

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dominion as before. They took Nineveh --- and conquered all Assyria except the district of Babylonia. After this Cyaxares died, having reigned over the Medes, if we include the time of the Scythian rule, forty years." (Geo. Rawlinson: The History of Herodotus, sections 103-107, pp. 189-192)

(1) Skinner, John: Prophecy and Religion, p. 39.
(2) Welch, Adam C.: Jeremiah, Chapter VI, pp. 97-131.
(3) The monograph referred to is Das Skythenproblem im Jeremia Buch in Alttestamentliche Studien für Kittel, 1913, pp.222-54.
(4) Welch, Adam C.: Jeremiah, p. 101.

Assyrian records that the Scythians not only relieved the siege of Nineveh, but were settled in the outskirts of the empire a century before the death of Asshurbanipal and

> "had a standing alliance with the Assyrians against the Medes to the east of them and the Cimmerians to the west." (1)

It is only reasonable that their presence there must have been known in Palestine when Jeremiah wrote. Herodotus is the sole source of data concerning the Scythian invasion of Palestine. This event may have taken place about 626 B. C. following the relief of Nineveh, and, if so, synchronized very well with the opening of the prophet's ministry.

(1) Skinner, John: Prophecy and Religion, p. 40. In a later footnote (pp. 40-41) this writer states that Assyriologists identify the "Scyths" of Herodotus with the "Ashguza" of the monuments. These people occupied the district round Lake Urumia as early as the reign of Sargon (722-705 B. C.). Herodotus writes as if the Scythians arrived just in time to drive the Medes from their victory at Nineveh, but whether this is the true case or whether there were other invasions of Europe by the Scythians is not important to the present study. The fact stands however, that the Ashguza-Scythians were the allies of the Assyrians and the intervention in question was the result of an alliance held over a long period. The fact that the "28 years", which Herodotus urges as the period of havoc by the Scythians, is a possible exaggeration has no bearing here either. There is no difficulty in accepting the contention that these were the events taking place when the prophet was writing about the "evil" which was stirring in the north. Driver goes so far as to say that "the fact of such an irruption having taken place cannot be doubted." Introduction to the Literature of the Old Testament, p. 253.

Welch presents, and virtually accepts, the view of Volz (1) who argues that Jeremiah connects the judgment upon Judah with a convulsion in the world's history and that the prophet has no particular enemy in mind when he speaks of the coming doom. That is, he has merely received word from God that out of the north shall come a foe. He knows no more than that, and there is no reason why he should know more. The possible enemy is not capable of political distinction at this stage. (2) But Welch concludes with an additional idea.

> "It is my judgment the destroyer of nations was not a historical figure, any more than the North from which he came was a point of the compass. Both were expressions of an idea. The leonine destroyer of nations was the first faint hint of the conception which gave rise to the figure of Antichrist." (3)

This idea, as well as Wilke's second point of argument, in which he questions the right to attribute Jeremiah's oracles to the Scythians, is in conflict with the opinions of the leading scholars writing on the subject. Streane, however, has this adverse view and points to two reasons why it is futile to suppose that the prophecy refers to the Scythians: first, there is no evidence that they ever invaded Judaea (This point has been refuted with Skinner's and Driver's contention that Herodotus cannot be declared to violate facts on this point. See ante, p.49), and that the descriptions of the invaders do not

(1) Welch, Adam C.: Jeremiah, pp. 108ff.
(2) Here Dr. Welch has used Volz's Kommentar.
(3) Welch, Adam C.: Jeremiah, p. 126.

suit them but do suit the Chaldaeans without a doubt. (1) On the latter point these writers are opposed by most of the scholars. Skinner contends that the prophet's descriptions (2) agree "in the main" with what we know about the Scythians and their posterity. (3) The exceptions taken by some writers are small details such as the mention of chariots (4:13) and of the operations of the siege (6:3), which are pointed out to be inconsistent with the Scythian means of warfare. However, these points are not sufficient to reverse the general impression which is rendered by the whole group of "Scythian Poems". (4) Driver states the possibility that the present prophecy, "in its original intention", was directed against these Scythian invading hordes because some of the descriptions are remarkably suited thereto, e.g. 5:17, 6:22f: "they are cruel and have no mercy". But when these prophecies were committed to writing in the fifth year of Jehoiakim's

(1) Streane, A. W.: Jeremiah and Lamentations, p. 36.
(2) The prophet describes the onslaught of the ruthless invader in imaginative poetry which gives a sample of his genius. His vision of the "boiling cauldron" caused Skinner to remark, "The prophet's mind is the seismograph of providence, vibrating to the first faint rumors that should herald the coming of the earthquake. Prophecy and Religion, p. 38. The prophet says " a lion is gone up from his thicket" (4:7), and describes the foe as a "destroyer of nations" (4:7), whose "Chariots shall be as the whirlwind" and whose "horses are swifter than angels" (4:13). The "noise of the horsemen and bowmen" can be heard and "they go into the thicket, and climb up upon the rocks" (4:29). The foe is like "a lion", "a wolf", and "a leopard" (5:6), it is "a great nation"and "from the north country" (6:22).
(3) Skinner, John: Prophecy and Religion, p. 42.
(4) Geo. Adam Smith lists these poems as follows: 4:5-8; 4:11-22; 4:23-28; 4:29-31; 5:1-13; 5:15-17; 6:1-5; 6:22-26, Jeremiah. pp. 110-134.

reign they were "accommodated by the prophet" to the Chaldaeans, who had now appeared and become a formidable foe. This "accommodation" would include such changes in the phraseology as the "lion" and the "destroyer of nations" in 4:7, for these passages would describe Nebuchadrezzar very readily. (1) However, Driver's position is that although the correspondence does not exclude this "Chaldaean" view, the Chaldaeans did not make their appearance in the north of Syria until twenty years after the Prophet's call. Therefore, it would be pure supposition to contend that a power which had not yet put in its appearance could have conveyed the suggestion that the prophet made -- the "evil in the north" in Jehovah's intervention. (2)

The Impending Doom Is the Will of God. To Jeremiah, this "evil in the North" was distinctly God's appointed agent to inflict punishment upon Judah. He instructs the prophet that He shall gather the enemy together to press judgment upon Judah for she has lived in wickedness and has practiced idolatry. (3) In the troubles that disturbed the distant north the prophet discerned portents of political catastrophe. That catastrophe was to be God's judgment upon the whole earth, but especially upon Judah. The uncanny foe stood now in Jehovah's favor because

(1) Driver, S. R.: Introduction to the Literature of the Old Testament, p. 253.
(2) Skinner, John: Prophecy and Religion, p. 42.
(3) "For a voice declareth from Dan, and publisheth evil from the hills of Ephriam: make ye mention to the nations; behold, publish against Jerusalem, that watchers came from a far country, and gave out their voice against the city of Judah. As keepers of the field they are against her round about, because she hath been rebellious against me, saith

the Jews had become an apostate people. The cup of Judah's iniquity was full. Jeremiah could not avoid but interpret the impending invasions and perils as the agents of God's vengeance.

The prophet exhorts the people to repentance saying that God would deal with them as a father would a son, and give them the son's inheritance, but they have turned from Him and have been disloyal. (1) He tells them that their hearts have been like hard, rough, thorny, uncultured ground, but they must break up this "fallow ground". (4:3) If they will circumcise their hearts, that is, make a cleansing and a dedication of their hearts, all will be well and God will still protect them. But if not, judgment must insue. (4:4)

In imagination, Jeremiah heard the penitent weeping of his people (2), and demanded this radical reformation and renewal of the heart. But the deep repentance, which is so essential to

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Jehovah." (4:15-17)

(1) "But I said, How I will put thee among the children, and give thee a pleasant land, a goodly inheritance of the hosts of the nations! and I said, Ye shall call me My Father, and shall not turn away from following me. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith Jehovah." (3:19-20)

(2) "A voice is heard from the bare heights, the weeping and the supplications of the children of Israel; because they have perverted their way, they have forgotten Jehovah their God. Return, ye backsliding children, I will heal your backslidings. Behold we are come unto thee for thou art Jehovah our God. Truly in vain is the help that is looked for from the hills, the tumult on the mountains: truly in Jehovah our God is the salvation of Israel. But the shameful thing hath devoured the labor of our fathers from our youth ---. Let us lie down in our shame, and let our confusion cover us; for we have sinned against Jehovah our God --- and we have not obeyed the voice of Jehovah our God." (3:21-25)

salvation, was not forthcoming, and now the prophet proclaims the doom. The Scythians are approaching, and the Scythians are the agents of Jehovah's vengeance. He summons the people to take refuge in the fortified cities and thus protect themselves from the destruction which comes from the north, and to regret this calamity, for the anger of God will show itself and bewilderment will seize the princes and the prophets. (4:5-10) From Dan and Ephraim (from far and near) comes news that the foe is on its way. If Jerusalem repents she may yet be saved, for it is her own rebellious nature that has caused God's anger to be aroused. (4:15-18) But Jehovah's offer to spare Zion even after all her evil doings is spurned. Therefore, the judgment must take its course. There is no way out now, the implement in God's hands will be used - the blow will come.

One of the most powerful passages in the book is a description of the coming desolation as a return to the state of chaos:

> "I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before his fierce anger." (4:23-26)

<u>The Prophet's Embarrassment</u>. The Scythians ignored Judah and left that country unmolested. The crisis passed and the nation survived. This left the prophet with a considerable margin of unfulfilled prophecy on his hands. The nation must

certainly have breathed much more freely after the danger had passed, but what of the position of Jeremiah? Peake seems to think, as other scholars also do, that the failure of his predictions caused the prophet to be greatly discredited by the people. In as much as the "evil from the north" had come and gone and Judah was unshaken, the prophet suffered a severe drop in popular estimation. Not only this, but the prophet's own mind was disturbed by the thought that God had placed him in a false position. The message that He had given to him had been a lie.

> "The loss of credit with his countrymen and the mockery which he had to endure must have been torture to his sensitive soul; but even harder to bear was the bewilderment in which God's apparent desertion must have involved him." (1)

It is quite natural for one to wonder what impression this apparent contradiction of his words made upon the young prophet. Knudson disagrees with Peake that it was a severe blow to his personality and to his standing as a prophet. The former (2) points out that scholars are mistaken when they suppose that this one failure explains the fact that Jeremiah was not consulted concerning the Law Book discovered in 621 B. C., and that the prophet was silent for some years to follow. These data are so easily explained on other grounds. Jeremiah may have been absent from the city when the book was found and the prophetess Hulda consulted in his stead. He may have considered the Deuteronomic

(1) Peake, A. S.: Jeremiah and Lamentations, Vol. I, p. 11.
(2) Knudson, A. C.: Beacon Lights of Prophecy, pp. 175-176.

Reform as a temporary stay of the peril he had predicted, and wished to wait in silence to see the actual results. Perhaps there ensued a period of quiet after the Scythian danger passed and there was no occasion demanding any prophetic message. Skinner (1) points out that "years of peace and comparative security followed" these events. However, we find the prophet resuming his activity after the death of Josiah in 608 B. C. The earlier Scythian discourses were reproduced and republished and there was no intimation therein that the prophet felt that they may have been contradicted by the actual course of events. Their publication at the later date seems to imply his conviction of their value and truth. To the prophet there was an essential element in the prophecies that was far more important than any incidental element. The Scythians had not fulfilled his original prophecy, but this was not the major issue at all. When he uttered the first message there was an essential truth established, and that truth still stood. Wherein the Scythians had failed to carry out the original prediction, in 604 B. C. the prophet states that it will be fulfilled by the Babylonians. In the face of these facts and possibilities, it does not seem possible that the prophet suffered any serious results from the failure of the Scythians to overrun the land of Judah.

(1) Skinner, John: Prophecy and Religion, p. 45.

Chapter VI

Jeremiah's Attitude Towards the Chaldaeans

Babylon Wins Its Freedom. As early as the reign of Josiah (639-608 B. C.) Palestine became aware of the danger arising from its own geographical position. Assyria, the powerful nation in the north, contended with Egypt, the powerful nation in the south, for dominance of the Near East. In the center stood Palestine, a natural battleground. No small kingdom could hope to withstand invasion by either of these great powers without the aid of the other. Therefore, the problem facing Judah was with which of the two it was most prudent to cast her lot. Josiah extended his reformation beyond the borders of his own kingdom, which might imply that the power of Assyria was already on the wane (II Kings 23:8). But Egypt gave no justification for putting any trust in her, and the Chaldaean power had not yet appeared on the political horizon.

But before the end of Josiah's reign Babylon had achieved her independence under the Chaldaean dynasty and was ready for her final assault upon Assyria. In 612 B. C. the proud city of Nineveh fell and the Assyrian nation passed out of existence. Necho of Egypt continued his expeditions eastward, and probably summoned Josiah to Megiddo and there put him to death. He appointed Jehoahaz to sucoeed him, but after three months' reign had him deposed in the favor of his brother Jehoiakim.(1)

(1) II Kings 23:31-35.

In 605 B. C. Necho was defeated by Nebuchadrezzar at Carchemish, which event guaranteed the Chaldaean dominance of Palestine. Before the fall of Judah in 597 B. C. Jehoiakim had died and was succeeded by Jehoiachin. The latter was deposed in 597 B. C. and Zedekiah placed on the throne at Jerusalem by Nebuchadrezzar.

Western Asia had not quietly acquiesced in the domination of the Chaldaeans. The smaller kingdoms made moves for liberty, generally encouraged and selfishly used by Egypt. Thus the crown of the new king rested on an uneasy head. In Jerusalem itself Zedekiah faced the problem of diversity among his courtiers as to the policy which Judah should follow in the new conditions. Some stood out for coalition with Egypt and rebellion against Babylon, while Jeremiah advocated submission to Babylon's domination.

It takes no effort to brand Nebuchadrezzar's puppet as a weakling and dismiss him with that condemnation, in view of the fact that he did not accept the verdict of Jeremiah. We must remember, however, that he owed his throne to a foreign power which had banished his brother, and he himself was but a lad of twenty-one. Whereas Jeremiah advocated submission to Babylon, another prophet, Hananiah, proposed rebellion against that power --- and both of these prophets claimed authority from God to support their views. Without a doubt, the king did consult Jeremiah, but the group which Hananiah represented had taken the bit in their teeth so that they were beyond control. There is little evidence that the king could have carried the support of the state even if he had personally leaned to the policy of the

prophet from Anathoth.

Jeremiah's Political Policy. Jeremiah's full position was that the Battle of Carchemish was the turning point of the age. He saw that Nebuchadrezzar was destined to dominate Syria and Palestine, and to this end he met that king with an ode of triumph. (1) He pointed out that all of Western Asia would fall under the sway of the Babylonian. (2) Out of this conviction came his political stand concerning Judah's relation to the Babylonians: the only means to insure the nation's safety was to submit to the dominance of Nebuchadrezzar and recognize its dependence upon Babylon. He had advocated such a policy in the reign of Jehoiakim (3), but the king had not taken the warning. The rebellion which followed brought down the wrath of the Chaldaeans and the 597 B. C. captivity.

The prophet does not limit his conviction to mere prudence and common sense. In Nebuchadrezzar he sees the agent of God's will at work. That agent will bring judgment upon a disobedient nation: a nation lax in its morality and its integrity, a nation disloyal both to its temporal and spiritual obligations.

The Prophet Opposes the Coalition. In Zedekiah's reign, we find an effort being made to combine the small nations of Western

(1) Jeremiah 46:13-26.
(2) "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years" (Jeremiah 25:11).
(3) Jeremiah 36:29.

Asia in an alliance against Babylon. All these nations had their ambassadors in Jerusalem trying to win the support of Judah. Hananiah and his group were supporting the alliance, while Jeremiah stood out alone against it. The question of public polity took on the tenor of religious principle, and the guides of the nation's religion took opposing views to it. One can almost feel the perplexity of the young king.

The writer of Chapter 27 has given us the record of Jeremiah's attitude toward the factors concerned - the Ambassadors,(1) his own king, Zedekiah (2), the priests and the people. (3) The prophet appeared before the ambassadors wearing a yoke, symbolic of their subjection to Babylon, and urged them to tell their own kings that Jehovah had granted Nebuchadrezzar complete dominance of the world. Their personal safety rests only in the peaceful submission to this power from the north and east. (4) Zedekiah received the admonition that Judah must obey the divine will - accept the domination of Babylon and make the best of the conditions, for to rebel would only incur worse conditions. (5) He warned the people that the Temple vessels, about which they were so concerned, would not be restored by means of rebellion. In fact, coalition with the other nations against Babylon would only cause the remaining vessels to be taken away. (6)

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(1) Jeremiah 27:2-11.
(2) Jeremiah 27:12-15.
(3) Jeremiah 27:16-22.
(4) "But the nation that shall bring their neck under the yoke of the king of Babylon, and serve him, that nation will I let remain in their own land, saith Jehovah; and they shall till it, and dwell therein." (Jeremiah 27;11)

Debate: Jeremiah ("Submission") versus Hananiah ("Rebellion"). Bizzell seems to think that the prophet's appearance before the ambassadors was the beginning of a series of public debates between Jeremiah and certain popular prophets, including Hananiah. (1) This was probably the case, as the dispute between the two prophets named extended over several weeks or months, and perhaps longer. There seems to be more in this series of debates than appears on the surface. Jeremiah was counselling the leaders to submit and surrender to Babylon when

> "every drop of liberty-loving blood in Judah was crying out for resistance to the oppressor." (2)

It is not strange then that the prophet had so much opposition to his views. Any policy whereby Judah would be drawn into a foreign alliance had been repugnant to all of the previous prophets, because of two reasons:

> (a) "Such policy grew out of a lack of an adequate faith in Yahweh and reflected unfavorably upon Yahweh.
> (b) (It)..."involved more or less formal and official recognition of the gods of the allied peoples" (3)

(5) "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live." (Jeremiah 25:12b)
(6) "They shall be carried to Babylon, and there shall they be, until the day that I visit them, saith Jehovah; then will I bring them up, and restore them to this place." (Jeremiah 25:22)

(1) Bizzell, Wm. B.: The Social Teachings of the Jewish Prophets, p. 156.
(2) Smith, J. M. P.: The Prophet and His Problems, p. 163.
(3) Smith, J. M. P.: The Prophets and Their Times, pp. 113-114.

But both parties of the debate could have used this argument, for whereas Jeremiah was advocating submission to Babylon, Hananiah was proposing coalition with Egypt and the smaller nations. To Jeremiah, the plan of rebellion was a breach of the bond and trust made with Babylon in good faith, and, as such, was also a breach of the covenant made with God. To Hananiah, Jeremiah's plan was not only unpatriotic but also disloyal to Yahweh and displayed a lack of confidence in His power and goodness. Therefore to flout and deny Babylon and to put trust in Yahweh's love for his people seemed much more religious to the popular prophets than did the policy of Jeremiah.

After the first refutation of Jeremiah's argument by the prophet Hananiah (1), in which the latter stated that in two years the yoke of Babylon would be broken and Judah freed, Jeremiah makes an appeal to history in support of his position (2). He states that all of the prophets before him had proclaimed doom for Israel and Judah and that their prophecies had been realized, therefore he himself is bound to proclaim doom. And it is at this point that something seems very strange. It is rather perplexing that Hananiah should permit the prophet's statement to go unchallenged, and we wonder if the whole story has been included in the records. Smith points out the weakness of Jeremiah's test of prophecy with the statement that

(1) Jeremiah 28:1-4.
(2) Jeremiah 28:5-9.

> "Its adoption would have meant the complete rejection of all counsels of hope until they were no longer needed." (1)

It is hardly possible that the leader of the pro-Egyptian party would have been so poor in reasoning power that he would have failed to see the available rebuttal points. In another volume Smith states that Hananiah would have dealt a death blow to this appeal to history by Jeremiah if he had merely drawn attention to such prophecies as Isaiah 9:1-17; Isaiah 11:1-9; Micah 5:2-6; which are all prophecies of hope and glorious expectation. Further than that, Jeremiah had put this test of prophecy on the basis of a hopeless past; yet he violated that test himself when he made generous use of a hopeful prophecy at a time when he thought that such was the essential message needed, e.g., the letter to the exiles. (3)

The attempt may be made to dispose of Hananiah's opportunity, to resort to other prophecies of hope as a rebuttal to Jeremiah, by stating that such messages have been inserted by later writers and were not uttered by the prophets to whom they are at present assigned. Peake gives us direction on this point

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(1) Smith, J. M. P.: The Prophet and His Problems, p. 72.
(2) Smith, J. M. P.: The Prophets and Their Times, p. 153.
(3) In Chapter 29 the prophet advises the exiles to settle down in Babylon and build their homes and rear their families. Here they will find comparative peace and they are to accept it in good grace (vv.1-9). After seventy years they shall be restored because Jehovah has pleasant thoughts of them. He will hear their prayers and gather them from their dispersion (v.14). A very striking point here is that the prophet tells the exiles to pray for the peace of Babylon, that is, for the welfare of Babylon, because in the welfare of that nation rests the welfare of Judah (v.7).

by urging,

> "That many such prophecies originated in the (former) way can hardly be denied, but it is a great exaggeration of a sound principle to relegate such passages as a whole to the post-exilic period." (1)

Surely, some such prophecies were available at that time and could have been used to buttress Hananiah's position. In the case of the letter to the exiles, that may or may not have been known to the pro-Egyptian prophet. It is most certain that it was written very early in Zedekiah's reign, and there is, therefore, justification for placing the events of Chapter 29 prior to those of Chapters 27 and 28. (2) This means that the letter was actually written before the debates, but whether Hananiah knew about it is doubtful.

Hananiah's sincerity is not to be doubted. He placed all confidence in the outcome of his own forecast. But he was on the wrong track. He and his followers placed their convictions on the traditional religion which had been made up of a mixture of the semi-heathenism of the ancient Israel and the eighth century prophecy of the indestructibility of Jerusalem. This formulae of religion was once valid, but it was now obsolete. An ethical note of higher prophecy had taken its place and Hananiah and his group had not grasped it. They were laying stress on complete ritual, and ignoring the moral laxity of the people. As to

(1) Peake, A. S.: Jeremiah and Lamentations, Vol. II, p. 51.
(2) Ibid, p. 55.

patriotism, theirs was a lower form which took a narrow view of the nation's relationships. The conviction that Yahweh was on their side, and their enthusiasm for what they thought was right, led them to discount the odds against them.

Jeremiah's appeal to experiencemade little impression upon Hananiah according to the records. The latter removed the yoke from Jeremiah's neck and broke it, stating that his revelation from God was that the yoke of the Babylonians should be removed from the other nations within two years. (1) Jeremiah wished that such a thing would be true (2), but he was not deceived by his own desires. His assurance, based upon his insight into God's purpose, was too stable to bend before this opposition. Never did he doubt his own message for one moment. He declared that Hananiah lied and that he would die within the year. This prophecy was culminated within three months.

The Prophet Remains Firm - Charged with "Desertion". For a period of about five years the trouble subsided. Skinner points out that no positive evidence proves that the king had accepted the popular sentiment of rebellion. (3) On the other hand, the fact that Zedekiah's commission to Babylon was headed by two friends of Jeremiah (4) does not justify the contention that the

(1) "Thus saith Jehovah: Even so will I break the yoke of Nebuchadnezzar king of Babylon within two full years from off the necks of all the nations." (Jer. 28:11)
(2) Jeremiah 28:6.
(3) Skinner, John: Prophecy and Religion, p. 254.
(4) Jeremiah 29:3.

king had accepted that prophet's view, as some writers think. (1) At any rate he must have breathed more easily when the agitation ceased. The commission to Babylon may have been to clear Zedekiah of the charge of disloyalty and to please the Emperor. The king's attitude towards Jeremiah did imply that he was far from confident that rebellion was the proper course to follow. However, Welch's conclusion is sound:

> " - whether he was impressed by the manifest sincerity of the prophet or merely governed by political consideration of the grave consequences of rebellion it is impossible to determine." (2)

The whole matter was brought to a climax not so much from the influence of Jeremiah as the prompt action of Nebuchadrezzar. Hophra came to the throne of Egypt in 589 B. C. and immediately set about to allign the small nations of Syria and Palestine against Babylon. The pro-Egyptian party in Jerusalem became too strong for Zedekiah and he rebelled, depending wholly upon the support of Egypt. The Babylonian king was the first in the field and besieged Jerusalem before Egypt had moved. When the southern power did make battle a short relief (3) was felt in Jerusalem, but 586 B. C. records the final destruction of that great city.

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(1) "It seems that Zedekiah came to believe sincerely in the political wisdom of Jeremiah, but at the same time the Jews who remained in Jerusalem were coming more and more to distrust his statecraft." Bizzell, Wm. B.: The Social Teachings of the Jewish Prophets, p. 156.
(2) Welch, Adam C.: Jeremiah, p. 203.
(3) This relief gave rise to an act of bad faith on the part of the people towards their Hebrew slaves, against which Jeremiah vehemently spoke.

During the events leading up to the seige and during the event itself the conviction of Jeremiah never faltered. He continued to proclaim his doctrine. Rebellion against the Chaldaeans is not only hopeless, it is wrong, because it is rebellion against the will of Jehovah. At the early part of the siege the presence of the Egyptian army caused Nebuchadrezzar to ease the pressure on Jerusalem. Jeremiah took this opportunity to go to Anathoth to attend to some personal matters, was arrested at the gate of the city and thrown into a filthy cistern in the house of Jonathan, the court secretary. (1) The charge was "desertion" which served as a good pretext by which the war party could muzzle a man whose influence and talk were so inconvenient and who had denounced the manner in which they treated their slaves. From this imprisonment he was called for a secret interview with Zedekiah. The king asked if he had any new message from Jehovah concerning Judah. The prophet answers bluntly that the king himself shall be delivered into the hands of the Babylonians (v. 17). He then makes a plea to the king that he not be sent back to the cistern-prison to die. The king grants the request and puts the prophet under the surveillance of the court. Chapter 38 gives several more elements to this episode, (2) and it would be very difficult to determine which of the two accounts

(1) Jeremiah 37:11-21.
(2) The second account of Jeremiah's imprisonment is recorded in Chapter 38. One might deduce from some accounts, e.g., T. H. Robinson, Prophecy and the Prophets, pp. 124-125; A. C. Knudson, Beacon Lights of Prophecy, pp. 182-183, that these two records refer to two different events continuing

represents the actual circumstances most perfectly. Perhaps both rest on an incomplete knowledge of details. However, the main facts agree; the pro-Egyptian party suspected Jeremiah of treason and he came near to meeting his death at their hands; the king had a private consultation with the prophet and perhaps would have followed his advice if he had not feared the action of the war party.

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immediately after one another; but some other leaders agree that they refer to one and the same period in the prophet's life and are not separate incidents. The second record (Chapter 38) includes the character of Ebedmelech, the Ethiopian who drew the prophet out of the cistern; and gives the advice of the prophet to the king a different tone. Here Jeremiah urges the king to surrender to the Chaldaeans in the name of Jehovah: "If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thy house" (38:17). The prophet also allays the king's fear of being ostracised by the pro-Egyptian party by stating that he will be exposed to a greater embarrassment if he allows them to lead him to ruin through rebellion. A ruse is devised to prevent suspicion from the pro-Egyptian group and Jeremiah is given the protection of the court thereafter. The opinion of Schmidt (Encyclopaedia Biblica, col. 2388) is that this section, 38:1-13, is "manifestly a late legend". G. A. Smith states that it is a different experience than that recorded in Chapter 37:11-21 because of the prophet's precaution "in getting a pledge that he would not be put to death nor handed over to the princes, as he had already been" (Jeremiah, page 285). This hardly seems to justify the position in as much as it would not have been necessary for the prophet to be lowered into the cistern twice in order to give him the idea of asking release under such conditions, and the prepared prison is mentioned in the first account very distinctly. Skinner is prone to believe that "the theory of a two-fold narrative of this episode in Jeremiah's career affords the most plausible solution of the discrepancies between 37:11ff. and 38" (Prophecy and Religion, p. 259, footnote).

We might now ask the question, in what degree were the charges against Jeremiah justified? Ever since the battle of Carchemish he had championed the Chaldaeans as destined to bring about the judgment of Israel. And ever since the attempted coalition against Nebuchadrezzar he had seen that king as Jehovah's appointed ruler for the time being. Therefore, there is nothing to cause surprise when we find Jeremiah expressing appreciation of the statesmanship of the Babylonian king. In his letter to the exiles already in Babylonia he states his belief that the reign of Nebuchadrezzar was to be a just and tolerant one. (1) We find Jeremiah advocating voluntary submission to the Babylonian yoke as the solitary means of averting the utter destruction of the kingdom.

In the actual rebellion itself he saw the futility of opposition to the besiegers, and ventured another step with his policy. The war party had sought his life for advocating capitulation and advising the king to surrender; but when the prophet saw that his advice was not heeded and the king's hands were tied, he set about to persuade the citizens as individuals to relinquish their resistance, (2) stating that those remaining in

(1) "Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace." (29:5-7).

(2) "Thus saith Jehovah: Behold I set before you the way of life and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but

the city would perish by means of the sword, famine, or pestilence, but those surrendering to the enemy would live. No wonder the war party thought him worthy of death.

These words of the prophet encouraged nothing short of sedition, and no state can permit individuals to do such things when it is in a life and-death for its own existence. Welch points out that there was quite sufficient cause for the attitude of the leaders in Jerusalem against Jeremiah, and that the steps taken by them to silence him

> "were in principle no worse than the action taken toward conscientious objectors in America or Great Britain during the Great War." (1)

Men who oppose their nation in such crises need expect no better treatment. Skinner states that many excellent scholars refuse to admit that Jeremiah was guilty of such action, but gives his own opinion that

> "the language of 21:9 and 38:2 (quoted below) admits of no other interpretation." (2)

The "exeellent scholars" would include such names as Duhm and Cornill for it was repugnant to these two men to think of

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he that goeth out, and passeth over to the Chaldaeans that besiege you, he shall live, and his life shall be upon him for a prey" (i.e., his life shall be his part of the booty) (21:8-9).
"Thus saith Jehovah, He that abideth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldaeans shall live, and his life shall be unto him for a prey, and he shall life" (38:2).

(1) Welch, A. C.: Article, "Jeremiah", Abingdon Bible Commentary, p. 701.
(2) Skinner, John: Prophecy and Religion, p. 262.

Jeremiah's advising desertion to the city. The latter of these scholars seeks to approve 21:9 by interpreting it to be a summons to the whole people to surrender. (1) But Skinner's position is sound and both passages must be read as they stand, or must be rejected together - the latter of which must not be permitted. George Adam Smith verifies this attitude by the streneous statement:

> "There are no grounds either for denying these verses to Jeremiah, or for reading his advice to go forth to the Chaldaeans as meant otherwise than for the individual citizens." (2)

There seem to be two questions of ethics involved in the matter. The first is, whether the convictions of an individual's conscience must be made secondary when the State faces danger and there is need for unity of opinion and force. The second is, whether an individual has the right to leave the state to its own destruction when that state has determined to follow a course which promises such an inevitable end. Every prophet of Israel would have answered the first problem with an unqualified "No!", and so would any thinking citizen to-day. Enlightened patriotism is not that which cries, "My country, right or wrong!", but is that which calls a wrong country to repent and escape destruction. The second question is one not to be answered by any general rules, but must be considered in the light of the conditions

(1) Cornill, C. H.: The Prophets of Israel, p. 104.
(2) Smith, G. A.: Jeremiah, p. 277.

presenting themselves. In this case of Jeremiah, the prophet did not follow the advice which he gave. He vigorously repudiates the accusation of "falling away to the Chaldaeans" (1), but in doing so he does not repudiate the principle for which he stands. Peake calls attention to the fact that there was a difference between Jeremiah and the people he was advising to surrender.

> "The captain may urge the passengers and then the sailors to abandon the sinking ship; his own place is on board till the last man has left. Jeremiah knew that the ship of state was floundering, but he had a loftier duty than to save his life." (2)

His place was in the city, and there he was. It seems that common sense and humanitarianism were both on the side of Jeremiah's point of view. He was positively sure that resistance was futile, and, therefore, his practical inference from his prophetic certainty was the advice he was bound by duty to give to his people.

The Prophet's Policy Justified. From this discussion of Jeremiah's attitude towards the Babylonians, the policy advocated by him, his opposition to the war-party, and his consequent persecution, we may deduce some basic reasons why he took the stand he did. There seems to be a just demand that some justification be set forward for advocating that a pagan nation dominate Judah and burn the very shrine of that nation's faith. There have always been individuals who claim to have made certain

(1) Jeremiah 37:14.
(2) Peake, A. S.: Jeremiah and Lamentations, Vol. I, p. 24.

deductions and decisions as a result of dictation from conscience, and they reserve the right to act upon these conclusions without further qualification or explanation. But the prior question always remains, are they qualified or justified in making the deduction or decision a matter of conscience at all. This charge may be made against Jeremiah, because it is rather remarkable that the prophet is silent concerning any practical reason for his policy, especially why Judah's resistance to Babylon is resistance to the Divine Will. Ezekiel, a prophet of the period immediately following Jeremiah, pointed out this particular point was explained on the grounds that Judah's rebellious action was an open breach of trust and confidence, and it could not receive divine approval. (1) On the other hand, it may be said that Jeremiah's conscience did dictate his policy and he did not ask the attendant circumstances. This might imply that he failed to recognize the virtue of loyalty, but the reverse is the true premise. Loyalty and trust and integrity were so much a part of his nature that he could not see why any one would fail to understand the reasons behind his policy. However, some positive deductions are possible and with them we shall deal immediately.

(1) "Moreover the word of Jehovah came unto me, saying, Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon came to Jerusalem, and took the king thereof, and the princes thereof, and brought them to him in Babylon: and he took of the seed royal, and made a covenent with him; he also brought him under an oath, and took away the mighty of the land; that the kingdom might be base, that it might not lift itself up, but that by keeping his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he

Jeremiah's attitude towards the Chaldaeans would lead us to conclude that there were four reasons for his political policy of submission and surrender. First there was the practical and expedient reasoning with which the prophet was well acquainted. His was an enlightened political judgment, and the forces which were working to shape the immediate future were not hidden from his sight. The Babylonian empire had tremendous resources at its disposal, whereas Egypt and the smaller nations were not so well equipped. The northern power had been able to strike first, while the coalition was still making its plans or debating its policy. Jeremiah realizes the weakness of such a coalition and also the futility of proclaiming Judah's independence when such a small armed force was available to support it. In his letter to the exiles (Chapter 29) he gave evidence that the character of Nebuchadrezzar was such that the real values in the Hebrew religion would not be endangered while subject to his rule.(1)

There was also an humanitarian element in the prophet's viewpoint. In rebellion he foresaw the useless death of his people, men and women slaughtered by the cruel and senseless illusions of the men who had made themselves illegitimate governors. For Jeremiah such a policy was utterly inane. (2)

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escape that doeth such things? Shall he break the covenant, and yet escape?....As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head." (Ezekiel 17:11-19).

(1) Skinner, John: Prophecy and Religion, pp. 265-266.

(2) Smith, G. A.: Jeremiah, p. 278.

The second reason for Jeremiah's position centered around the bond between Zedekiah and Nebuchadrezzar. Although some scholars, like the pro-Egyptian party, could not understand why the prophet advocated such a policy as he did, Jeremiah could not have spoken differently. He knew that in the intrigue of coalition against Babylon, with which nation Judah had sworn bond, the rulers were technically forfeiting their legitimacy. Perjury was the name for such action, and there was not a constitutional element to support it in any wise. The throne of Judah was a vassal throne held together by the king's oath to the king of Babylon. When that oath was broken the legitimacy of the throne was smashed. Jeremiah saw no spark of either divine right or human right in the policy followed by the feeble king and his mediocre princes. The divine right in this case belonged to the king of Babylon. (1)

The charge that Jeremiah was a traitor must be denounced on the grounds that

> "It is impossible to believe that the man who wrote the 'Confessions', to whom the word of God was as a fire in his bones, who had braved every indignity and outrage at the hands of his opponents because of his unflinching steadfastness in delivering his message, would prostitute his gifts and influence to the service of a foreign power." (2)

Jeremiah was of martyr calibre and traitors and intriguers are not made of that particular quality. His policy was advantageous

(1) Smith, G. A.: Jeremiah, p. 278.
(2) Skinner, John: Prophecy and Religion, pp. 264-265.

to the Babylonian empire, but the prophet was stirred to action by more lofty ideals and purer motives than to pacify a foreign potentate.

It is not possible to say that Jeremiah was a "pacifist" in the strict sense of the word either. The elements in the situation concerned do not justify such a contention. The prophet would have approved Isaiah's position when the latter advocated resistance to the Assyrian besiegers of Jerusalem in his day. It is also certain that Jeremiah would have appreciated the inevitable revolt of the Maccabees against their pagan enemies. It was with divine authority that these activities were considered high examples of faith, and Jeremiah considered the policy to which he called the nation of his day of just as divine authority. We think of a pacifist to-day as one who refuses to resort to force and violence when his own nation rises against another people who have broken their oath and thereby may threaten the freedom and justice in the world. Jeremiah did not face this problem. He denied his allegiance to a government that had broken its own oath, the very oath on which its rights were founded. The conscientious objection of Jeremiah was not on the grounds of pacifism, but on those of principle and morality.

The third reason for the attitude of the prophet was seen during the temporary relief which came when Jerusalem was being besieged. Egyptian troops poured in and the Babylonians were forced to raise the siege. The rejoicing in Jerusalem was without bounds. But those days of security and confidence, in which

the pro-Egyptian party was "having its day", were blackened by a breach of faith more disgraceful than that of the broken bond with Nebuchadrezzar. Cornill gives the details,

> "The necessities of the siege had suggested the revival of an ancient custom, by which the Hebrew slaves were set free after six years' service. To obtain warriors willing to fight during the siege, the Hebrew slaves had been solemnly liberated, but now that all danger was over, they were compelled to return to servitude." (1)

This gross breach of promise and trust was only aggravated by the fact that it was also a blasphemous perjury. The emancipation edict was a civil proclamation, but it was also an oath,

> "sworn with all the solemnities of religion, and thus placed under the protection of Yahweh." (2)

The lack of humane elements in the action would have brought out the prophet's indignation in itself; but this was more than that. Such perjury was a blatant violation of the religious sanctities and an outright challenge to God himself. Therefore , we find the prophet's message from this point becoming more terse and more severe. (3) He now declares that Jehovah will return the

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(1) Cornill, C. H.: The Prophets of Israel, p. 105.
(2) Peake, A. S.: Jeremiah and Lamentations, Vol. II, p. 138.
(3) "And ye were now turned, and had done that which is right in mine eyes, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name: but ye turned and profaned my name, and caused every man his servant, and every man his handmaid, whom he had let free at their pleasure, to return; and ye brought them into subjection, to be unto you for servants and for handmaids. Therefore, thus saith Jehovah: Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbor: behold, I proclaim unto you a liberty, saith Jehovah, to the sword, to the

Babylonians to the city and they will

> "fight against it, and take it, and burn it with fire; and I (Jehovah) will make the cities of Judah a desolation, without inhabitants." (1)

Beyond a clear-sighted political judgment of Jeremiah and his conviction that the moral laxity of Judah would bring the wrath of Jehovah upon the nation, there was a deeper prophetic insight. In this quality of the prophet we find the fourth reason for his advocating the policy which he did. Behind that Chaldaean army which had besieged Jerusalem the prophet saw the hand of Jehovah. God was fighting for Babylon and using Babylon against His own people.(2) Not for one minute did the temporary relief of the siege disturb the prophet's conviction that the will of Jehovah lay in the Babylonians capturing the city. He cries out at this moment,

> "Thus saith Jehovah, Deceive not yourselves, saying, The Chaldaeans shall surely depart from us; for they shall not depart. For though ye had smitten the whole army of the Chaldaeans that fight against you, and there remained but wounded men among them, yet would

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pestilence, and to the famine: and I will make you to be tossed to and fro among all the kingdoms of the earth." (Jer. 34:15-17)

(1) Jeremiah 34:22.

(2) "And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in wrath, and in great indignation. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence." (21:5-6)

> they rise up every man in his tent, and burn this city with fire." (1)

Apparently, the group under the leadership of Hananiah was thinking along the line that the covenant between Jehovah and Judah was a sacred thing and unbreakable, and that Jehovah would finally intervene to save His people from the ravages of a pagan nation. Skinner points out that Jeremiah had dispelled such an idea from his mind and no longer did he think that a bond could be established between Judah and Jehovah by some form of superficial reform in religion, as the Deuteronomists had thought. Therefore, the prophet's mind was free from the betraying elements which clouded the vision of other men of his day and

> "he was able to face the stern realities of the political world, and discern the trend of events through which Yahweh was working out His purpose on the stage of history." (2)

After quoting Jehovah as saying that He Himself will fight against Jerusalem, the prophet speaks a message to the leaders of the people saying that Jehovah will deliver those princes and leaders into the hands of the king of Babylon, and the king will have no mercy upon them. (3) Jeremiah here sees the Chaldaeans

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(1) Jeremiah 37:9-10.
(2) Skinner, John: Prophecy and Religion, p. 265.
(3) "And afterward, saith Jehovah, I will deliver Zedekiah king of Judah, and his servants, and the people, even such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy." (21:7)

as an instrument in the hands of God, with which He metes out punishment to the guilty leaders of the wayward nation. Isaiah had the same idea when he had Jehovah call Assyria "the rod of mine anger". (1) There were men in Jerusalem who would not listen to the counsels of honor and loyalty, and they must be disciplined with a more emphatic messenger. That messenger was God's agent, the Babylonians.

It is hardly justice to Jeremiah to contend that he deduced the will of God from the course of history, yet this is a possible attitude toward the prophet's political convictions. Both the Battle of Carchemish in 605 B. C. and the first Captivity in 597 B. C. had moved him deeply, and he had seen from the facts of history that small nations are not destined to enjoy civil freedom. If he merely deduced these facts from his knowledge of history and then stated that the deduction had come through a divine oracle, his conviction would be no better than that of Hananiah, who also called attention to the divine oracle which approved his political policy.

But men who have brought upon themselves the risk of starvation in a stinking cistern have been men who have always placed principle above prudence; and such a man was Jeremiah. He was not satisfied to point out that Babylon would be the dominant power in Western Asia. He also pointed out that God had appointed Nebuchadrezzar as His servant (2), and as such would have the

(1) Isaiah 10:5.
(2) "And now have I given all these lands unto the hand of Nebuchadrezzar the king of Babylon, my servant; and the beasts of the

control of Judah in his hands. Babylon was commissioned for this specific purpose. Jehovah had pronounced doom upon the Temple and upon Jerusalem, and Babylon was the instrument to work out this doom. Judah had violated her trust with Nebuchadrezzar and with God, and must therefore be punished. Jehovah had His purpose and plan in the matter and this Purpose and Plan must stand. The attempt had been made by Judah to confine the grace of God to the walls of Jerusalem, and Jehovah was using Babylon to crush those walls and set the true religion free to do its creative work.

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field also have I given him to serve him. And all the nations shall serve him, and his son, and his son's son." (27:6-7a)

Chapter VII

Jeremiah's Attitude towards Other Foreign Nations

A Genuine Nucleus in Chapters 46-51. The two preceding chapters point out the fact that Jeremiah's political teachings were predominantly international in scope. Turning now from the Scythians and the Chaldaeans, we must determine the prophet's attitude toward the smaller nations whose boundaries were in immediate proximity to those of Judah. These nations are spoken of in Chapters 25 and 46-51 of the prophet's book. In Chapter III of this paper two conclusions were reached concerning these sections: (a) they contain a substantial Jeremian nucleus which justifies the treating of them as a whole in order to determine the prophet's attitude towards to foreign nations; (b) it is not inconsistent to accept the conclusion of Sellin, Davidson, Driver, and say with Cornill that the correct position of chapters 46-51 is after 25:26 "of which they form the prophetic-rhetorical consummation." (1) Actually, the most casual reader would find the obvious connection between chapter 25 and 46-51 as both of them deal with the same peoples, but in a somewhat different order.

Chapter 25:1-13 makes a very suitable introduction to the series of oracles and actually mentions a book of "words pronounced against all the nations" (v.13). Cornill dispels Schwally's contention that this section should be rejected, on the basis of its general and abstract tone, by pointing out that

(1) Cornill, Carl: Introduction to the Canonical Books of the Old Testament, p. 312.

Chapter XII

Lansdale's Attitude Towards Other Foreign Policies

A Foreign Policy in Miniature (p.1). One can generalize Lansdale's point and say that Lansdale's political leadership was a revolutionary international in scope. Dealing the Philippines and the Dominican, he must determine the proper attitude toward the Muslim rebels under Kumbuntas was in in-mediate probability in those of course. Some nations are spoken of in Lansdale on our scale or are peripheral here. In Chapter XII of this paper the conclusions are reached concerning those nations in long contact a relationship between Lansdale and identify the treating of them as a whole in order to determine the personal attitude Lansdale to foreign relations. In it is an interpretation to reveal the personality of Lansdale. Therefore, before one can with certain that the nations position of Lansdale is after that "it which stay from the personal-nationalistic mean-ing." In actuality, the more broad studies would that one venture comparative reason concerns I and which to this of some that with the same policies, but in a somewhat different mean.

Chapter XII-1) takes a very extensive investigation of the series of revolts and actually involve a book of "Lansdale Personal explore all the nations' [illegible]. Actually through Lansdale's conversation that this series would be returned, on the basis of the general and character book, by picking up that Dr Donald, the: [illegible] Colon in the Centennial Issue of the [illegible] p. 1).

Jeremiah was not dealing with Judah alone but the surrounding nations also.(1) The verses following this section in the present arrangement of the book are those dealing with the cup of wrath of Jehovah, a figure of speech used with great effect by the prophet, and it is after these that the prophecies against the foreign nations (46-51) should be placed.

In Chapter III we presented the arguments pro and con concerning the authenticity of chapters 46-51, but a mention of the salient points of the debate will make for clarity at this junction of our study. The argument that Jeremiah had no concern with any other nation except Judah will be dealt with presently. A more serious point is the charge that the presentation of God in these chapters as a God of vengeance is not that of Jeremiah. Disposition of this contention can be made as follows: (a) apart from punishment for crimes committed there is no mention in these chapters of Divine vengeance, with the possible exception of 46:10; and (b) to say that Jeremiah never conceived a vengeful God is by no means accurate, as will be seen by reference to such verses as 5:9,29; 9:9; 11:20; 15:15; 20:12. Therefore, to reiterate the conclusion reached in Chapter III, no real case can be made against the section as a whole, but each separate prophecy must be considered singly and on its own merits, and it must be granted that there is within these chapters a genuine nucleus

(1) Cornill, Carl: Introduction to the Canonical Books of the Old Testament, p. 304.

which comes from Jeremiah.

Jeremiah a Prophet "to the Nations." Those scholars (see immediately above) who say that Jeremiah had no interest in any nation but Judah seem to resent the slightest inference which seems to magnify the prophet's importance. But in doing so they fail to recognize the fact that it would have been extremely difficult, in view of the state of international affairs, for any prophet of Judah to avoid being a prophet "to the nations." (1) It must not be overlooked that Jeremiah's call (1:5, 10) included his commission to the nations. Knudson urges that this does not mean that the prophet was a missionary to those nations, but "the prophetic outlook was never limited to Israel (28:8.)"(2) Amos and Isaiah had seen how the fate of Israel involved that of other nations, and Jeremiah saw it even more so. In his time Judah had been a vassal of Assyria for over a century, and therefore had its history involved in the history of the world.

> "The tiny Jewish state had been caught into the current of universal politics, its career was inextricably blended with that of the nations. Hence in the nature of the case a prophet to Judah was a prophet to the nations. The word he uttered about Judah inevitably had a range beyond it, for what affected the smaller affected also the larger area."(3)

The fact that he prophesied over other nations points out that he had a conviction that his ministry was not restricted to

(1) Binns, L. E. : The Book of the Prophet Jeremiah, p. 1.
(2) Knudson, A. C. : The Beacon Lights of Prophecy, p. 171.
(3) Peake, A. S. : Jeremiah and Lamentations, Vol. I, p. 77

Judah. In view of the oracles issued by Amos and Isaiah against the foreign nations, such a limitation in the case of Jeremiah would seem queer.

Therefore, we conclude that Jeremiah did utter prophecies against the nations and that a reliable section of chapters 46-51 stood in the book of 604 B. C. Thus we approach our present objective without prejudice against the authenticity of the written matter with which to deal.

The Prophet's Condemnation of the Foreign Nations. With the acceptance of the genuine nucleus of chapter 25 we receive from the hand of Jeremiah a threat which dates from the fourth year of the reign of Jehoiachim, the year of the battle of Carchemish. The threat is that Jehovah will punish Judah by means of a people from the north and will lead them into bondage for a period of seventy years. But, this catastrophe will affect not only Judah but the whole of the immediate territory. Therefore, the nations surrounding Judah, especially Egypt, will be compelled to drink from the chalice of God's wrath. (1)

It is quite evident from the oracles in 46-51 that the battle of Carchemish was, for Jeremiah, the turning point in the history for the foreign nations. This contest settled matters between Egypt and Babylon, putting the domination of Western Asia in the hands of the latter. For Judah it meant the transfer from the short-lived suzerainty of Pharaoh to that of Nebu-

(1) Cornill, Carl: Introduction to the Canonical Books of the Old Testament, p. 304

chadrezzar, but it meant the very same thing for the other nations as well. This decisive turn in the fortunes of the world caused the prophet to appeal to his long-continued warnings to Judah and to denounce the vengeance of God upon that nation. But the significant point here is that he included the many peoples surrounding Judah in his vision of Jehovah's judgment. (1) Driver stresses the fact that the introduction (chapter 25) to the foreign oracles (chapters 46-51) acquaints the reader with the prophet's general view of the political situation, "which is then illustrated, and poetically developed, with reference to particular countries, in the present prophecies." (i.e. 46-51). (2) The same writer continues his impressions by directing attention to the fact that the oracles portray the deep impression that Nebuchadrezzar's successes made upon the prophet. Jeremiah includes the Philistines, Moab, Ammon, Edom, Damascus, and Kedar within the range of the judgment. These too shall fall before the power of the invader, and they shall be helpless to aid themselves. (3)

The specific words of the prophet are striking. The implication in 25:10 is very severe. (4) The spirit of joy and gladness is too hushed in the lands, and sorrow and brooding will replace it. The ceasing of the grinding mills, the deathly

(1) Peake, A.S. : Jeremiah and Lamentations, Vol. II, p. 3
(2) Driver, S. R.: The Book of the Prophet Jeremiah, p. 271
(3) Ibid, p. 270
(4) "Moreover, I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp." (25:10)

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stillness which meets the ear and the darkness in which no light is seen from the cottages are tokens that the land is to be desolate even of its inhabitants. This is the fate which is to come to the foreign nations. In the striking vision of the wine-cup of Jehovah's fury (1) there is more than mere allegory for the prophet seems to have a psychic experience of forcing Jehovah's wrath on the nations he mentions. (2) The nations are stupified under the impact of disaster and reel to and fro in perplexity and dismay. In 25:32 there is the thought that each of these nations will fall under the pressure of the invader, the storm of judgment striking one nation after another until all are destroyed. (3)

Turning now from chapter 25 to chapters 46-51, in which we have also accepted the presence of a genuine nucleus, we may deal briefly with the prophet's words concerning the nations individually. Babylon is now the "evil from the north" and under the impact of that nation's invasion all the smaller nations shall be destroyed.

Egypt. Jeremiah was especially unfriendly to Egypt and

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(1) "For thus saith Jehovah, the God of Israel, unto me: Take this cup of the wine of wrath at my hand, and cause all the nations, to whom I send thee to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them." (25:15-16)
(2) Peake, A. S.: Jeremiah and Lamentations, Vol. II, p. 16
(3) "Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth." (25:32)

there is a certain tone of triumph in his oracle over her fall. This oracle, 46:2-28, is divided into two parts: 2-12, an ode of triumph on the defeat of Necho at Carchemish;and 13-28, a prophecy foretelling the invasion of Egypt by Nebuchadrezzar. (1) It is natural to expect that a prophecy on Egypt should be forthcoming at the juncture of the Carchemish battle. The prophet had been given the commission to give the cup of Jehovah's wrath to the nations, and now Egypt was the first to taste of its vitriol. To Jeremiah, as to other prophets, Egypt was the evil genius of Palestinian states. Josiah's death only made that bitter feeling more intense within the prophet's heart. Therefore, upon this mischief-maker Jeremiah cheerfully saw the enemy strike its blows. Babylon could not have done Jehovah's will in any greater measure than the complete annihilation of the southern foe which had become so haughty. Egypt, boasting that it will cover the earth, will find no healing for its wound in the day of Jehovah's wrath, its disaster will be of such magnitude that recovery will be impossible (17-12). She is called upon to muster her forces against Babylon, but at the same time warned that the struggle is useless on her part (13-19). As powerful and as conspicuous as Mt. Tabor and Mt. Carmel shall Babylon come (18). Jeremiah, who saw in Babylon the instrument of Jehovah's hand could but rejoice at the overthrow of Babylon's chief adversary.

(1) Driver, S. R.: Introduction to the Literature of the Old Testament. p. 264

Philistines. There is a vigor which characterizes the oracle against the Philistines (chap. 47), and the conception of the enemy "out of the north" (v. 2) is a familiar one to Jeremiah. The prophecy belongs to the same period as most of the series, the fourth year of Jehoiakim. The foe which is to come upon Philistia is none other than Nebuchadrezzar, the Carchemish victor. The attack of that foe is likened to a flood which will overwhelm the land. So severe will be the rushing of the horses and the chariots that the fathers, for weakness, will forget their children. (1)

Moab. It is almost certain that any prophecy dealing with the nations would include an oracle on Moab because of the close relationship and close proximity of that nation with Israel. Therefore, we may immediately conclude that in as much as there is such an oracle (chap. 48) in this group it contains at least a genuine nucleus from Jeremiah. The prophet plunges straight into the midst of the sorrow and announces the overthrow of Moab and its cities (1-10). The people shall go into exile and the land shall become a desolation. The judgment has come to the cities and Moab is spoiled because of his proudness against Jehovah. He shall be held in derision as he had held Israel in derision before (20-28). The conqueror swoops down like an

(1) "At the noise of the stamping of the hoofs of his strong ones, at the rushing of his chariots, at the rumbling of his wheels, the fathers look not back to their children for feebleness of hands" (47:3)

eagle on Moab and destroys it for its arrogance against Jehovah, and none shall escape death or exile (40-47).

Ammon. The oracle against Ammon (49:1-6) states that the Ammonites have been putting their trust in the abundant supplies of their nations and the apparent inaccessibility to attack which they enjoy (v. 4). But on this people, so confident of impunity, there shall fall a panic and calamity, inspired by an invasion by the nearby nations. Every individual will seek his own safety, but none shall be present to give him shelter (v. 5).

Edom. Calamity comes upon Edom from Jehovah's hand and he shall not be able to conceal himself (49:7-22). His widows and orphans will be upon the hands of Jehovah. All the cities shall be laid waste. The nation shall be made small, her proud security being her ruin. The earth will tremble at the impact of her fall. The enemy shall come as an eagle swooping down upon its prey.

Damascus. This oracle (49:23-27) presents the confusion which shall come to Hamath and Arpad, the nation's chief cities, when the blow of the enemy shall fall. In terror Damascus turns to escape, but there is no escape. The warriors shall be overthrown and a fire, kindled by Jehovah, will devour the palaces of Ben-Hadad.

Kedar. Here (49:28-33) Jehovah gives the explicit order that the tents and the flocks of Kedar are to be destroyed. Nebu-

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chadrezzar is specifically designated as the enemy making designs against them. The camels and the cattle will be the victor's spoils, the people shall be scattered, and their land become a permanent desolation.

Elam. This nation was distant from Judah, but it was near to Babylon. The prophet's oracle (49:34-39) states that Elam's bow shall be broken and the people of that nation scattered to the four winds among all the other nations of the world. The nation shall be confused and dismayed before the enemy and the sword shall consume her.

Babylon. This oracle (chaps. 50-51:1-58) is almost universally recognized to be of a later date than Jeremiah, and by the hand of another writer. (1) It is a long and an impassioned oracle of denouncement. Driver is of the opinion that it is logical to believe the prophet would have taken the occasion of Seraiah's visit to Babylon to record in a symbolical act his conviction that the Chaldaean Dominion would be brought to an end in time to come (cf. 51:59-64a). But he agrees with others that this oracle is the work of another person who wrote a short time before the fall of Babylon. (2)

However, the matter we have at hand at the present is that which concerns the other nations surrounding Judah and not Baby-

(1) Driver, S.R.: An Introduction to the Literature of the Old Testament, p. 269
(2) Davidson, A. B.: Article. "Jeremiah", Hastings' Dictionary of the Bible, Vol. II, p. 573b.

lon. The prophet's attitude towards that nation has been dealt with in a previous chapter (VI). Jeremiah emphatically states that the "evil from the North" will make a clean sweep of the nations which have been intriguing with Egypt. Apparently the victory of Nebuchadrezzar at Carchemish was conclusive evidence to the prophet that the Chaldaean king would become the dominant figure in Western Asia. Before his sweeping advance all the nations would melt away. They would be as nothing against the power of his blow. In Nebuchadrezzar, Jeremiah saw the hand of Jehovah working out judgment. He has told Judah that it was useless to resist the onslaught of Babylon, and that she must submit to that power in the stead of Egypt. To these other nations he speaks no word of hope for the immediate future. All of them will fall before Babylon and nothing that they can do will prevent that doom.

Chapter VIII

Jeremiah's Teachings Concerning the Future of Judah

Judah Will Not Be Destroyed. One of the most important issues confronting the leaders of any political unity is the future of their own nation, state, or community. Jeremiah was convinced that ultimately Judah would not be destroyed by Jehovah. First the Scythians and then the Chaldaeans were, to the prophet, the instrument in the hands of Jehovah to inflict punishment upon Judah. But, that instrument was only a temporary agent and when that commission of punishment was over Judah would be redeemed and reclaimed, and the agent destroyed. If the Hebrews had followed the policy of Jeremiah, there would have been no question concerning the continuity of the nation. But his political advice was rejected and the people themselves began to doubt the ability of the nation to survive. Therefore, we find the prophet urging his people that exile and suffering were punishment for their sins, but that judgment did not imply permanent exile and dissolution of the nation. He gives them the word of God that He will finally destroy the nations which He has used to chastise Judah, but He will correct Judah and restore her. (1)

The prophet's message is overrun with the note of doom, but it does not end there. Like most of the prophets before him, he

(1) "For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished." (30:11)

projects the ideals of the future. As Knudson points out (1), Jeremiah's commission was not only to "destroy and to overthrow", but also to "build and to plant", that is, to build and plant nations and kingdoms, especially the kingdom of Judah. We should pierce the very heart of the prophet's message if we declared the destruction of Jerusalem to be the last word he had for the nation. Jeremiah proceeds from his message of doom, due only to the sins of the people from which they will not return and repent, to the promise of things which actually came to pass. (2) There was the return of the exiles to the territory of Benjamin and Judah, after which the social state was re-established and the sounds of joy and life were again heard in the villages. (3) Shepherds again tended their flocks, (4) and houses and fields were bought and sold by the restored exiles. (5) But the prophet goes farther than this and paints the future with ideal colors. Not only is Judah to be restored, but Israel will join in that restoration, (6) and the hills of the surrounding country will echo the gladness of the people. Those same hills will be decked with grain and vineyards. From the far corners of the earth will come great numbers, (7) and their wants will be

(1) Knudson, A. C.: The Beacon Lights of Prophecy, pp. 191-192.
(2) Driver, S. R.: The Book of the Prophet Jeremiah, p. xxxix
(3) Jeremiah 30:18-22.
(4) Jeremiah 33:12-13.
(5) Jeremiah 32:15,44.
(6) Jeremiah 3:18; 31:4-6.
(7) Jeremiah 31:7-11.

supplied. (1) Judah's national life is to be re-established, Jerusalem will be rebuilt and will be holy unto Jehovah. (2)

Jeremiah Entertained Hope of Restoration Throughout Ministry. Not infrequently do we find Jeremiah expressing the cherished idea that Judah might repent and escape the exile itself. The most striking example of the prophet's thinking along this line is the account of his watching the potter working with his clay. (3) The story teaches that when something happens to mar the vessel on the wheel, the potter is not addled nor does he throw the marred vessel on the dump heap, but sets about to mold another vessel of the same clay. The moral which Jeremiah wanted Judah to grasp is that the nation's history had proven a failure, but God's purpose had not been defeated. He could remold that nation and shape it to His will in spite of perverse conditions(4). The prophet wished to point out that the pronounced doom was capable of being reversed or modified, if the nation would alter its course and repent of its evil. God's purpose, as it has been declared, is not absolute and unconditional, but can be altered upon the changing by the people of their evil way of life. (5) Unfortunately, the prophet is forced to the conclusion that Judah will not return from evil and therefore must receive her punish-

(1) Jeremiah 31:12-14, 25.
(2) Jeremiah 30:18-21; 31:23, 38-40.
(3) Jeremiah 18-20.
(4) Peake, A. S.: Jeremiah and Lamentations, Vol. I, p. 229.
(5) Jeremiah 18:1-10.

ment. (1) In Chapter 19 Jeremiah again, by a symbolical act of breaking the potter's finished work, repeats the conclusion he reached in Chapter 18: the nation has gone beyond the point of salvation, the disaster is now final and irretrievable. (2)

On one such occasion the prophet, in his imagination, heard the wailing of his people in penitence for their unfaithfulness.(3) The confession is immediately met with God's gracious invitation for them to return and be healed of their apostasy. They declare their pagan worship to have done them no good, and they are overwhelmed by shame for their sin. But alas, it was the prophet's imagination working overtime. Actually the people were deaf to his appeals. He charges them with their sins and declares that none shall escape the judgment. He is forced to the same conclusion: the people who will not repent of their evil must listen to a persuader of force.

Two other hopeful prophecies are given in connection with the preservation of the monarchy. Immediately after declaring the doom to be irrevocable,(4) Jeremiah again makes a plea to Judah with the anticipation that she will turn from her ways. In Chapter 17:19-27, he gives an exhortation on the observance of the Sabbath, adherence to which there was a promise of prosperity and continued existence of the monarchy (v.25). Again in Chapter 22:1-9 the prophet goes to the palace to entreat the king and the

(1) Jeremiah 18:11-12.
(2) Jeremiah 19:1-13.
(3) Jeremiah 3:21-25.
(4) Jeremiah 14:1-17:18.

court to execute justice to the people and refrain from oppressing the defenceless. In return for changing to such a policy the monarchy will be preserved, otherwise the palace will be destroyed. (1)

But in all of these temporary expectations of Jeremiah the thought was the progeny of the hope. Generally, the prophet understood the exile of Judah to be an imminent thing. But just as certain as the exile was the restoration of that nation after a bondage of seventy years. (2) Judah, restored and redeemed, will return to Jehovah and the people shall seek Him "with all their heart". (3) Both Judah (3:22b-25) and Ephraim (31:18-19) will make their confession and their penitence, and the sins of Israel will be remembered no more. (4) Henceforth the people will walk in the fear of Jehovah,(5) He shall be their God, and they shall be his people. (6)

The New Order Presented. In Chapters 30-33 Jeremiah gives a description of the established new order which is to be brought about by the interposition of Jehovah. The former prophets had held to such an interposition of Jehovah, but Jeremiah introduced two new and significant elements into his concept of the future.(7) The first of these is the Davidic king. The people will be governed by "shepherds" (i.e. judges and princes) who are sympa-

(1) Peake, A. S.: Jeremiah and Lamentations, Vol. I, p. 251.
(2) Jeremiah 25:12; 29:10.
(3) Jeremiah 24:7.
(4) Jeremiah 31:34b;33:8.
(5) Jeremiah 24:7;32:39-44.
(6) Jeremiah 24:7;30:22;31:1,33;32:38.
(7) Knudson, A. C.: The Beacon Lights of Prophecy, p. 193.

thetic and just, and are like Jehovah Himself. (1) But over all rulers will be a perfect king from the line of David, who will be just and righteous and seek peace for his people. (2) Not only will he be a righteous king, but also the moral and spiritual redeemer of his people.(3) Under his competent kingship Judah and Israel will be united and enjoy security, unmolested by invasion. Peake suggests that such a ruler

> "would be more congenial to Jeremiah than the victorious hero, who crushes his foes into submission or wipes them out of existence, who rules the nations with a rod of iron or shivers them like a potter's vessel." (4)

The second, and more profound, element in Jeremiah's concept of the future was that of the New Covenant (31:31-34) - which for Knudson "contains the quintessence of the whole theology of Jeremiah". (5) This new and spiritual covenant is to be established between Jehovah and the house of Israel. Thus the nation will be ruled not by an external system of laws, but with a law which is written in the heart. It will fill all men with the knowledge of Jehovah and prompt them to immediate and spontaneous obedience. (6)

Skinner calls attention to the salient features of the Old Covenant which had been given to Moses. (7) Its formula is "I will be to them a God, and they shall be to me a people." The

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(1) Jeremiah 3:15;23;4.
(2) Jeremiah 23:5-6.
(3) Knudson, A. C.: The Beacon Lights of Prophecy, p. 193.
(4) Peake, A. S.: Jeremiah and Lamentations, Vol. I, p. 260.
(5) Knudson, A.C.: The Beacon Lights of Prophecy, p. 193.
(6) Driver, S. R.: An Introduction to the Literature of the Old Testament, p. 262.
(7) Skinner, John: Prophecy and Religion, p. 328.

several conditions to be fulfilled by Israel are, (a) give their undivided allegiance to Jehovah, (b) strict obedience to His Will as portrayed by His Law and revelation by prophecy. Jehovah's promises to the people are, (a) to accept Israel as His chosen people, (b) to establish Israel in dominion over the land of Canaan. This points out that the New Covenant carried over from the Old the element of nationalism and also its form. The Covenant was made with the house of Israel again, and carried the Old Covenant form "I will be to them a God, and they shall be to me a people."

However, there are three positive features of the New Covenant which distinguish it. In the first place, the law is to be inwardly appropriated: "I will put my law in their inward parts, and in their heart will I write it." (31:33b) Secondly, individualism is implied in the words "they shall all know me, from the least of them to the greatest of them, saith Jehovah." (31:34) Thirdly, there was the all-important forgiveness of sins: "for I will forgive their iniquity, and their sins will I remember no more." (31:34) Skinner draws attention to the fact that the second feature here is an expansion of the first, and the central truth upon which the prophetic emphasis rests is the inwardness of true religion. (1) Here Jehovah would inaugurate a Covenant which would capture the stronghold which had been rebellious against Him for so long a time: the heart of man, the citadel of

(1) Skinner, John: Prophecy and Religion, p. 329.

his being. This is not a writing of Divine edicts upon a heart which is still rebellious. The heart is itself renewed, and conflict does not exist between the Divine injunction and the laws of nature which will fulfil it. From now on man will do God's will because it will be his own will, a specific part of his personality, the very law of his nature. The ideal and the purpose of the New Covenant was for man to have the power of instinctive and spontaneous self-adjustment to every situation as it arises, and the knowledge of the exact response which should be made to the stimulus which each situation brings.

Such then is the political ideal of Jeremiah. The relation of God and the individual must be immediate and direct, but the New Covenant is still a covenant made with the nation. On the one hand the prophet clings to the national idea as the only form in which he can conceive of a religious community, and on the other hand he sees religion as a direct contact between the individual and God. (1) God and Israel are still the contracting parties of the New Covenant, but the individualism characterizing that Covenant gave a different interpretation to the relationship of Israel and Jehovah that was not attained in the Old Covenant. The Old Covenant had a national implication in that it considered the people of the nation as a unit. But the New Covenant carries the implication that only when every individual in the mass is renewed in heart and is in harmony with the divine will can the

(1) Skinner, John: Prophecy and Religion, p. 333.

nation truly be in contract with Jehovah. (1)

Thus we find Jeremiah proclaiming the hopeful future of Judah and giving a picture of a restored and purified Israel as the former prophets had done. His peculiar contribution to the idea is the thought of direct action of God on the heart of each individual Israelite. Thus He will bring the nation into harmony with His own character and will.

The prophet's conviction that Judah will be restored is a strong one. Not for a moment does he waver in his confidence that Jehovah will again claim His people. Even while he is confined in the court of the guard, and during the actual siege of Jerusalem he makes a contract for the purchase of a piece of land. (32:1-27) At the time when the nation's outlook was very dark, and real estate seemed the most hopeless form of investment, Jeremiah exercised his right of redemption and purchased a field from his cousin. By such action he expressed his conviction that in spite of the impending destruction of the state and the captivity of the people, there would come a time when property would again be bought and sold by the people now endangered.

The second revelation came to Jeremiah soon after the above events. God speaks to him (33:1-26) and tells him that although the houses are being broken down now, there will come a time when He will restore Israel and Judah. (vv. 4-9) The Covenant made

(1) Peake, A. S.: Jeremiah and Lamentations, Vol. I, p. 45.

with Judah is as constant as the night and the day, (vv.19-22) and the ordinances of nature will be violated before that Covenant will pass away. (vv. 23-26)(1)

(1) Peake, A. S.: Jeremiah and Lamentations, Vol. II, p. 128.

Chapter IX

Summary

Summarizing the study we have made we find that Chapter I stated the purpose of the thesis to be the presentation of those teachings of Jeremiah which are of a political nature. That chapter proceeds to define the terms necessary to the study and give a brief outline of the chapters with a few comments concerning the scources used.

Chapter II presents the historical setting in which the great prophet is to be found. His birth into a religious family in the rural village of Anathoth are facts to be considered when seeking to understand the man and his message. The nature of his call to the prophetic office is contrasted with that of Isaiah, and it is pointed out that his predestination included the extension of his message beyond Judah to all the nations of the world. In a general way the periods of the prophet's ministry are reviewed, with the attempt to show the incidents and experiences which heaped problems and disaster upon the people of Judah. This chapter traces the significant events which took place during the period of Judah's history with which we are immediately concerned.

Chapter III attempts to explain the extremely complex character of the Book of Jeremiah. We have set forth, in a brief way, some of the important theories and points of confusion relative to this great book. Following Creelman's arrangement

Chapter II

Summary

Summarizing our study, we have seen on the local level chapter I stated the purpose of the thesis is to the determination of those techniques of revolutionary action are of a political nature. Our chapter proceeds to define the terms necessary to the study and give a brief outline of the conflicts with a few comments concerning the sources used.

Chapter II presents the historical setting in which the rural revolt is to be found. The Irish have a religious family in the rural village of Ireland and are faced to be revolutionary when seeking to understand the man and his message. The narrow of his call to the religious office is concerned with land in Ireland, and it is noticed that the predominantly Irishness the attachment of his message beyond Ireland to all the nations of the world. In a general way the politics of the programs ideology are reviewed, with the attempt to show the historical and experiences which helped problems and discussion upon the people of Ireland. This chapter traces the significant events which took place during the period of Ireland's history upon which we are immediately concerned.

Chapter III attempts to analyze the sociologic complex character of the Book of Jeremiah. We have as Israel, in a total way, some of the important elements and points of contemporary relatives to this great book. Following Crüsemann's investigation

a chronological outline has been attempted, placing the various chapters and fragments as near as possible in the order of their origin. Chapters 46-51 have been considered more fully than others in view of the wide dispute concerning their authenticity and their relation to Chapter VII of the thesis. We have not sought to settle the many problems of the book, nor to reconstruct it in full, but to point out its involved nature and show how careful we must be in using its material.

Starting the main body of the thesis Chapter IV presents the prophet's teaching concerning the domestic policy of Judah. It is pointed out here that Jeremiah praised Josiah for his internal policy of justice and condemned Jehoiakim for his oppression and injustice. The prophet's attitude towards human slavery is surveyed along with his invective against the leaders of the nation for their breach of promise with their slaves. Jeremiah's deep concern about family relationships within the nation, and the protection of property rights, come within the scope of this chapter. He bemoans the practice of adultery and pictures it as disintegrating the moral fibre of the nation through its destructive blows upon family life. We see how the prophet realizes that indifference to personal rights leads to indifference to property rights, and how he cries out for the re-establishment of trustworthiness and truthfulness among his people. The domestic policy advocated by Jeremiah is summarized in two points: (a) the king and rulers should practice justice and righteousness, to their own people, to foreigners, and in

the administration of the nation's welfare in general; (b)social justice and fair dealing must be the basis for relationships between private citizens.

In Chapter V we deal with the prophet's attitude towards the Scythians. An historical background makes way for the presentation of the "evil from the north". Presenting the arguments pro and con concerning the identification of the "evil", we reach the conclusion held by Skinner and other leading scholars, that Jeremiah certainly was thinking of the Scythians when he first spoke of the power which was gathering force in the north to sweep down upon Judah. The fact is stressed that this impending doom is the will of God and that the Scythians are the agents of God in the administration of judgment upon the disobedient Judah. The prophet's exhortation to repentance is reviewed along with his conviction that Judah's refusal to repent makes the doom inevitable. It is pointed out here that the failure of the Scythians to carry out the prophet's prediction did not confuse him as some writers contend. Jeremiah held to the essential truth his message established, and later pointed out that what the Scythians failed to do the Chaldaeans carried out to the letter.

It was necessary to preface Chapter VI with the historical setting also in order to portray more comprehensively the attitude of Jeremiah towards the Chaldaeans. We pointed out that the prophet considered the Battle of Carchemish to be the turning point of the era in view of the fact that the domination of

the consideration of the reality matters in general; (b) social
limits, and that should not be the basis for visionaries
serious private citizens.

In chapter V we deal with the problem's leitmotiv
the politics. An historical background makes the fin-
ancialities of the "will" to the world. Throughout the
arguments are and can be understanding the importance of the
"will", we assume the contemporary field of thought and those lead-
ing people, that increasing attention was directing to the
philosophers when be first model of to-come which the philosophy
turns to the world to which time goes. The last is
expressed that only because the is the will of God and that
the philosophers are the models or and to the world-activity of
judgment move the Bismarckian model. The problem's concentration
to consciousness is involved along with the nonviolation and Hegel's
method to regard under the form Tractatus. It is added that
case that the failure of the philosophers to enter and the present's
positions the law counters air as some authors contend. Intended
said to the essential trend the Bismarck relationship, the first
points out that under the philosophers failed to be the Bismarck
question not to the lawyer.

It was necessary to consider Chapter VI with the historical
setting also in order to further more comprehensively the relat-
ions of Jewish thought from Lessing. In political the first
the Hegelian constituent the reality of Bismarck to be the leading
point of view we in view of the fact that the consideration of

Western Asia changed hands. The prophet's opposition to the coalition of nations against Babylon is presented, with the points of argument in the debate between Jeremiah and Hananiah -- the former advocating submission to Babylon and the latter urging rebellion against that power. Herein we find recorded some of the severe experiences of the prophet's life. We see how he stood alone against popular opinion and remained firm in his policy of submission, and how the facts of history bore out his contention and proved his wisdom and true patriotism. In this chapter we find the most important element of the prophet's political teaching: Judah should submit to the domination of Babylon because it is the will of God that Babylon dominate Western Asia and rebellion against the northern power is futile rebellion against God's will. We concluded that Jeremiah's reasons for this policy were: (a) it was practical and expedient in view of the strength of Babylon, and its preventing the useless death of the people; (b) it was the moral thing to do because of the bond between Zedekiah and Nebuchadrezzer; (c) the keeping of the slaves in servitude was a blatant violation of the religious sanctities and an outright challenge to God himself, which evil makes the doom inevitable; (d) Babylon is actually the agent of God bringing His judgment upon a sinful nation. Therefore, rebellion is futile and inane.

Chapter VII is used to present the prophet's attitude towards the foreign nations surrounding Judah. Accepting the conclusion of the leading scholars that the section of the book

(chapters 46-51) dealing with these nations contains a genuine nucleus, we proceded to the teaching therein. However, we first dispelled the contention of some writers that Jeremiah did not feel that he was a prophet "to the nations" on the grounds that the events of the day in which he lived forced him to consider himself a prophet with a parish beyond mere Judah. The prophet's attitude towards these other nations is that the calamity which will fall upon Judah will fall upon them also. Nebuchadrezzar is the impliment in the hands of God to bring judgment upon them and they shall become subject to that king's power. Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar and Elam will all come within the range of God's judgment and they shall be helpless to aid themselves.

In the final chapter (VIII) concerning his political teaching we presented the prophet's ideas concerning the future of Judah as a nation. Here we see his message work itself out to a splendid finish. It is noted how doom seems to characterize the early portion of the prophecy, but how the prophet also projects his ideals of the future and thereby gives his people a spark of hope. Both the Scythians and the Chaldaeans had been the instrument in God's hand. Now that the judgment was consumated, there would be seventy years of exile, after which Judah would be restored and her monarchy set up with a righteous ruler on the throne. A New Covenant will be made between Jehovah and Judah, the former writing His law in the hearts of His people. The individual and the nation will obey God's will.

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